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THE MORMON DELUSION

ITS HISTORY, DOCTRINES, AND THE OUTLOOK IN UTAH

BY

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BOSTON AND CHICAGO
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PREFACE.

HITHERTO there has not been any one book published that gives all the essential facts about Mormonism and the situation in Utah. Several valuable books treat only of certain periods in Mormon history, or of special phases of the problem. Still other volumes are "founded on facts," —as if the facts themselves were not sufficiently startling. A want has been widely felt for a single book which should, in very brief space, cover all the ground and be adapted to every class of readers who are seeking complete and accurate information on this subject. The following pages are an effort to occupy this open field

M. W. M.

MINNEAPOLIS, Minn., 1890.

CONTENTS.

CHAPTER I. PAGE

The Origin of Mormonism. — Early Years of the False Prophet 11

CHAPTER II.

Westward Flight. — Cast Out from Civilization. — The Prophet Killed 35

CHAPTER III.

Fleeing to the Mountains 62

CHAPTER IV.

The First Ten Years of Mormonism in the Rocky Mountains 74

CHAPTER V.

Making Converts in Europe. — One Woman's Life in Mormonism 98

CHAPTER VI.

Across the Sea to Utah. — The Hand-cart Brigade . 119

CHAPTER VII.

Experiences in Salt Lake City. — Mr. Stenhouse Takes Wife Number Two 138

CHAPTER VIII.

Blood Atonement. — Reign of Terror. — Mountain Meadows Massacre 161

CHAPTER IX.

Murder and Treason Unpunished. — Brigham Young . 177

PAGE

CHAPTER X.

POLYGAMY AND ITS BITTER FRUITS 193

CHAPTER XI.

TO AND FRO IN THE EARTH. — METHODS OF MORMON MISSIONARIES 216

CHAPTER XII.

THE BIBLE AND POLYGAMY 229

CHAPTER XIII.

THE BOOK OF MORMON, OR "THE GOLDEN BIBLE." — MORMONISM IN RHYME AND CATECHISM 246

CHAPTER XIV.

MORMON MENDACITY. — UTAH MORALS OF TO-DAY 261

CHAPTER XV.

THE MORMONS AND CONGRESS. — JUDGE MCKEAN. — JUDGE ZANE. — GEORGE Q. CANNON 288

CHAPTER XVI.

THE UNITED STATES COURT DENIES CITIZENSHIP TO MORMON FOREIGNERS 299

CHAPTER XVII.

SHALL UTAH BECOME A STATE? 312

CHAPTER XVIII.

THE OUTLOOK. — PAST MIDNIGHT IN UTAH. — ATTITUDE OF THE MORMONS. — SCHOOLS AND CHURCHES. — WHAT OUGHT CONGRESS TO DO FOR UTAH? — WHAT CAN CITIZENS DO? 327

ADDENDA 350

" Mormon " = μορμων = " a hideous monster."

"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."

"Behold, I am against the prophets, saith the Lord, that steal my words . . . that prophesy false dreams, . . . and do tell them, and cause my people to err by their lies."

"Being filled with all unrighteousness."

"They . . . have spoken lying words in my name."

THE MORMON DELUSION.

CHAPTER I.

THE ORIGIN OF MORMONISM.—EARLY YEARS OF THE FALSE PROPHET.

THE Mormons were first organized into a church April 6, 1830, at the house of David Whitmer, in Fayette, Seneca County, New York. Joseph Smith, who called himself a prophet, was the leading spirit in its organization. The six original members consisted of himself and two of his brothers, Hyrum and Samuel H. Smith; Oliver Cowdery, who afterwards became the prophet's scribe, and Peter and David Whitmer, brothers from Pennsylvania. These men were all ignorant, and some of them were not in good repute among their neighbors. From this humble beginning the so-called Mormon Church has grown like a coarse weed in rich soil. During the sixty years (1830–1890) since that time the church has risen to a membership, in the Rocky Mountains, of about two hundred thousand persons, including children. It also has scattered adherents in most parts of the United States and in many parts of the civilized world, including the islands of the sea. At the first it was named the "Church of Christ," but this name was changed, several years later, to "The

Church of Jesus Christ of Latter Day Saints." The Mormons, in every-day language, call themselves "Latter Day Saints," or "the Saints," and do not like to be called Mormons.

Joseph Smith, the prophet so called, was born in Sharon, Vermont, December 23, 1805. When he was eleven years of age, his parents moved to Manchester, New York, near Palmyra.

The Smiths worked only as necessity required to eke out a half-vagrant life. The father and sons hunted muskrats, peddled with a cart, lounged about the village shops; were illiterate, shiftless, profane, and intemperate. The prophet's father was a babbler, lover of the marvelous, quarrelsome, a moral wreck, and readily followed the vagaries of his son with a conscienceless eye to a little gain and a vulgar notoriety.

The prophet's mother had a strong mind, but ill-balanced; was a filthy housekeeper; a fortune-teller; a quack doctor; loved revery and mystery; claimed that miraculous healings had occurred in her family; religiously, was a "crank"; and was credited with being "more of a fanatic than a fraud." The wild dream of the coming of a prophet in these latter days originated in her own disordered fancy and ambition. While they yet lived in Vermont she proclaimed that a prophet had been born of her, and that Alvah, her oldest son, was the coming seer. But Alvah was human, ate too many green turnips and died. The artful mother then announced that it was Joseph who was to be the prophet, and the father joined in telling the story to their children and neighbors. In the family and abroad the fancy was treated with a mysterious solemnity well calculated to make an impression upon similar minds. After the prophet's death she wrote sketches of his life and claimed that miraculous events had been occurring in her family for generations previously. Thus the career of the prophet was planned in outline by his mother even before he was born.

The parents, and especially the mother, kept before the young Joseph the idea that he was to be some great person, and mysteriously hinted at visions and miracles. "The entire training of the youth was in the direction of his mother's wish. Perhaps the seed of an actual belief in this destiny was so deeply planted in his soul that it bore fruit in all the years of his career. It was never altogether destroyed, giving the key to some things in his character not otherwise made plain. That he was an immense imposition upon the credulity of man, and knew himself to be such, can hardly be questioned; yet under all quackery there usually lies a stratum of self-deception."[1]

The boy had but a smattering of what was then called "schooling." He read very few books and these of the vicious sort. His favorites were the lives of robbers and pirates, such as the "Life of Stephen Burroughs," and the pirate Captain Kidd. The inheritance of bad blood and the impression of such baleful literature developed an imagination which teemed with fraudulent schemes even in the years of boyhood.

The testimony of many who knew Joseph Smith as a boy and young man has been gathered, and from them we learn that he was "lounging and lazy"; "a dull-eyed, flaxen-haired, prevaricating boy, noted only for his indolent, vagabondish character and his habits of exaggeration and untruthfulness. He could utter the most marvelous absurdity with the utmost apparent gravity. He nevertheless evidenced the rapid development of a thinking, plodding, evil-brewing mental composition — largely given to inventions of low, cunning schemes of mischief and deception, and false and mysterious pretensions. . . . He was, however, proverbially good-natured, very rarely, if ever, indulging in any combative spirit toward any one, whatever might be the provocation."[1] He would "tell fortunes" for pay; claimed that he could tell where veins of water could be found and where money was buried by using a forked stick of witch-hazel as a charm.

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[1] Early Days of Mormonism, by J. H. Kennedy. New York: Charles Scribner's Sons.

As the young Smith grew into manhood he widened his pretensions and became what his neighbors called a "money digger." From being a "water witch" he gave his spurious claims more interest by giving out that he could tell where the lost treasures of Captain Kidd were buried; where other hidden riches could be found; where mysterious chests of gold were concealed in the earth; where stolen coin, silver ore, salt mines, etc., could be discovered. When the possibility of sudden wealth was cunningly held up before his neighbors, the willing dupes multiplied rapidly. His father and brothers were always ready to endorse his schemes that they might share in the petty plunder sometimes secured from those whose avaricious desires made them an easy prey to such a humbugger. Doubtless many were drawn into this fruitless digging in many places for hidden money by this love of the marvelous, which Smith carefully cultivated by accompanying all his pretended information and searches with strange hints, mysterious signs, and claims to be in close communication with the devil and other "spirits" that were "familiar" with him.

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[1] Early Days of Mormonism.

Eleven reliable citizens of Manchester, New York, where the Smiths lived, signed the following statement: —

> We, the undersigned, being personally acquainted with the family of Joseph Smith, Sr. (father of the Prophet), with whom the Gold Bible, so called, originated, state that they were not only a lazy, indolent set of men, but also intemperate, and their word was not to be depended upon, and we are truly glad to dispense with their society.

Sixty-two credible residents of Palmyra, New York, signed the following declaration: —

> We, the undersigned, have been acquainted with the Smith family for a number of years while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects; spent much of their time in digging for money which they pretended was hid in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Sr., and his son (the so-called prophet) were, in particular, considered entirely destitute of moral character, and addicted to vicious habits.

Already he began to use religion to further his ends and to practice the hypocrisy which he afterwards used so effectively. One who was a neighbor says: "He claimed to receive revelations from the Lord, and would pray with his men mornings and at other times."

His next device was what his neighbors called the "peep-stone." He had found a stone shaped somewhat like a human foot, and with a bandage over his eyes would fall upon his knees and cover his face with an old hat in which this " peep-stone " had first been placed, and then claim to see in the stone the location of lost treasures and stolen goods. Some people were duped into paying him for such information and many engaged in extensive digging for hidden things. At one time, when Joseph was overseeing a digging, he said that a fat black sheep must be sacrificed or they should not find the hidden gold. The dupes produced the sheep, and Smith sprinkled its blood over the ground where they should dig. The fact that one of the Smith family disappeared with the fat sheep while the digging was in progress may have been suggestive to some of them. Even this " peep-stone " humbug was an idea borrowed from a fortune-telling old woman who lived not many miles distant.

The notoriety which such things gave to Joseph fed the vulgar pride of himself and the Smith family, especially the mother ; but the most important result was the hint it gave to Joseph of the gullibility of mankind. It gave him the confidence necessary to carry out the larger deceptions of later years. The preliminary steps toward these now began to take shape in the mind so fruitful in hatching frauds.

" It was by such people and amid such surroundings that Mormonism had birth and was nurtured in its early days. In an extended, honestly intended quest along this line of information, I have been unable to find that one of the Mormon leaders in the early days was an earnest, honest-minded believer in the creed he advocated. Not one of them would have met martyrdom for conscience' sake. There was not one who did not value it for the gain there was to be had of it. This does not hold true of their followers and dupes, among whom were many who beggared themselves that their church might live, and bravely and lovingly met scorn and injustice that their faith might be made manifest in their works. It was through them that the church gained all the stability of which it was possessed; and it was through their efforts that Smith and his co-conspirators were enabled to live in the ease and comfort of which they made such ready use."[1]

The next step in the growth of the fraudulent scheme of Joseph Smith was his alleged visions and the visitation of angels and the so-called discovery of golden plates in a bank known as Cumorah Hill, near their residence in Manchester, New York. From the alleged hieroglyphics which he said these plates contained, he pretended to translate by inspiration what was afterwards called the "Book of Mormon," one of the so-called sacred books of the Mormon Church. Great religious excitements were widely prevalent during these years throughout New York, Pennsylvania, Ohio, and Kentucky. All denominations of religious people were more or less moved by revival interest, accompanied by remarkable manifestations.

The community where the Smiths lived was moved by a revival which appeared in greater or less degree in all the churches, and the Smith family, with their natural love of excitement, mystery, and pretence, were responsive to the appeals made to them. Some of them are said to have joined some of the churches, though no reformation in their lives has been credited to them. Smith claimed that the Lord visited him in visions at frequent intervals and told him that the golden plates contained the fullness of the Gospel dispensation.

This is the fabricated story published to the world by this impostor. It blinded the eyes of many whose ignorant credulity invited imposition. If baited with the "mysterious and marvelous," they were ready to swallow any hook which this designing Smith family should throw out.

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[1] Early Days of Mormonism, p. 18.

The real origin of the so-called "golden plates," however, was not so heavenly as the dreaming Joseph would have us think. Stripped of falsehood, its origin was as follows, as told by Peter Ingersoll, who lived neighbor to the Smiths, and was a comrade of Joseph's. Ingersoll relates that one day Joseph called upon him and was evidently much amused by some joke which was "too good to keep," and said that as he (Joseph) was coming through the woods he found some very pretty, white sand and took two or three quarts of it home. The family were at the dinner table, and were very inquisitive about what it was that he had. Their curiosity suggested to him a little sport, and thinking just then of a story he had heard of a "Golden Bible" alleged to have been found in Canada, he assumed a very solemn manner and told them it was "the Golden Bible," and that he had received a commandment to let no one see it. "for," said he to them, "no one can see it with the naked eye and live." To his surprise, they appeared to believe him and were even afraid to have the package unwrapped in their presence. "Now," said Smith to Ingersoll, with an oath, "*I have got the fools fixed, and I will carry out the fun.*"

Thenceforward he carried out the suggestion which was the result of his little joke, added marvelous details to his story, and gave an air of solemnity and grave importance to the whole matter. The Smith family joined in the hoax and declared their firm belief in the story. They seemed to expect that their love for notoriety and for unearned money was about to be gratified from this stupid fraud. And they were not mistaken. The rumor of a wonderful discovery spread from neighbor to neighbor. Some half-credited the story, while all helped to spread it abroad. No one was more surprised than Joseph himself at the success of his hoax, and he fanned the excitement, being careful to protect himself from exposure by those who came to investigate by reiterating that "no one could look upon those plates and live."

Among the curious callers were two young men, waggish companions of Smith. They begged for the privilege of one look at the mysterious plates, but Joseph was solemn in his asseverations that one such glance would be certain death to both. Smith finally consented to show to them its hiding-place, and permit them to look upon its shape, as it lay covered from view in a corner of the garret. During the interview one of the inquirers suddenly threw off the covering, saying, "I will see the critter, live or die." This unexpected exposure revealed only — *a brick!* Joseph was not abashed; his fertile ingenuity in falsehood came to his rescue, and he gravely declared that his supernatural vision had enabled him to see their purpose, and so he had misled them as to the place where he was keeping the plates. Not trusting fully in the security of this sham to save him from exposure, he treated his friends to whiskey, and asked them to say nothing.

Such was the low origin of the whole story of "The Golden Plates," "The Golden Bible," and "The Book of Mormon," which have helped more than a quarter of a million of souls to feed upon delusion!

As Joseph Smith was without money or credit, he could not carry his scheme much further without financial assistance. After making many efforts to persuade various persons to be imposed upon by his story of the visions and the golden plates, he finally found a man after his own heart, Mr. Martin Harris. Harris was a farmer possessed of some ten thousand dollars' worth of property, and had belonged to each of half a dozen religious sects. He was probably partially insane, but he may have been at this time only so badly balanced in mind as to be devoid of any sound judgment. Certain it is that in later years insanity was clearly developed. He had the reputation of abusing his wife and being ready to be a follower of any new faith which might be brought to his attention, especially if it was strange. To him Joseph applied for funds to sustain him in the translation of the golden plates and the publication of the same in book form. Martin seemed ready to be imposed upon, but asked Joseph for a copy of the alleged hieroglyphics upon the golden plates and a translation of some of them, that he might take them to learned men for examination. Joseph was finally persuaded, though with great reluctance, to comply with Martin's request, and gave him a few lines of hieroglyphics which he said were an exact copy from the so-called golden plates. Martin took these to New York City and presented them to Professor Anthon, the distinguished classical scholar.

Returning to northern New York, Harris reported, and Joseph Smith industriously helped to circulate the report, that Professor Anthon and other celebrated linguists in New York, after examining the characters, stated that they were Egyptian and were correctly translated; also, that the languages of Egypt, Assyria, and Arabia were all truly represented, and that the characters were genuine. When Professor Anthon heard of this report, he denounced it as a falsehood and gave a written description of Martin's visit to him, from which the following is an extract:—

> The whole story about my having pronounced the Mormonite inscription to be "reformed Egyptian hieroglyphics" is *perfectly false.* The farmer said that he had been requested to contribute a sum of money towards the publication of "The Golden Book," the contents of which would, as he had been assured, produce an entire change in the world and save it from ruin. So urgent had been these solicitations that he intended selling his farm and handing over the amount received to those who wished to publish the plates. As a last precautionary step, however, he had resolved to come to New York and obtain the opinion of the learned about the meaning of the paper. I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him, warning him to beware of rogues. This paper was in fact a singular scrawl. It consisted of all kinds of crooked characters and was anything else than Egyptian hieroglyphics.[1]

In Pennsylvania, Joseph Smith ran away with Emma Hale, and married her, to the bitter grief of her sensible and honest parents. His father-in-law, Mr. Isaac Hale, some years later gave his views of Smith's character as follows:—

"Smith and his father and several other '*money-diggers*' boarded at my house while digging in a mine. His appearance at this time was that of a careless young man, not very well educated, and very saucy and insolent to his father. Young Smith gave the money-diggers great encouragement at first, but when they arrived in digging near the place where he had stated an immense treasure would be found, he said the enchantment was so powerful that he could not see. They then became discouraged and soon after dispersed.

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[1] Rocky Mountain Saints.

"I was informed that they had brought a wonderful book of plates with them; that the plates were then in a box into which I was not allowed to look. I informed him that if there was anything of that description in my house which I was not allowed to see, he must take it away. After that the plates were said to be hid in the woods."[1]

After Joseph's marriage, and after he had begun his so-called translation of the golden plates, Mr. Hale states that he visited Joseph's home and found him and Martin Harris translating. Joseph had the "stone" in his hat, and his hat over his face, while the book of plates was hid in the woods.

Despite all the evidence that Smith's golden plates were a fraud, and despite the warnings of neighbors, and of his wife's opposition, — even unto separation from him, — Harris was under the spell of the prophet's influence, and paid three thousand dollars for the publication of five thousand copies of the Book of Mormon.

Harris clung to the fortunes of Smith; was reduced in a few years to extreme poverty and suffering; became a mental wreck; believed that his every thought was a revelation; proclaimed that he was Elijah the prophet; was the sport of street boys and had the respect of no one; and when he could no longer serve the Smiths he was expelled from the Mormon Church and branded as one who was "a negro with a white skin," and "beneath the contempt of a gentleman." He followed the Mormons to Utah and died among them at an extreme age, an object of charity.

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[1] Mormon Portraits.

Smith instructed the printers that this manuscript was "sacred," and that it had been "strictly commanded" by revelation that not the least change should be made in transferring it into print. The printers, however, found the manuscript so full of errors in spelling, grammar, punctuation, etc., that they refused to put it into type in this discreditable condition. Smith compromised with them and the work went on, while only the most glaring errors were corrected.

The book was published in 1830, and was henceforth industriously peddled from house to house by Harris and the Smith family. There were more scoffers than buyers and the scheme collapsed as a financial venture.

The real source of the Book of Mormon has been much discussed and in some doubt, but recent testimony, some from persons still living, — some of it as late as November, 1887, — taken in connection with undisputed facts and the statements of scores of credible witnesses[1] during the whole career of Joseph Smith, leaves that question no longer in reasonable doubt. The facts appear to be as follows: —

Joseph Smith had told his story of the golden plates, keeping it spread about for some years; Martin Harris had been his scribe, and together they had "translated" one hundred and sixteen manuscript pages, Harris using the pen while Joseph kept his face in "the old white hat." Then Mrs. Harris became so indignant at the proceedings of "the scoundrel and his dupe," that she arose in the night, got possession of one hundred and sixteen pages of manuscript and committed them to the flames. Smith then (July, 1828) abandoned his work for some months. Meantime he became acquainted with Rev. Sidney Rigdon, who was henceforth to figure prominently in the origin of Mormonism.

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[1] Among these witnesses is Mr. Z. Rudolph, the father of Mrs. James A. Garfield.

Rigdon was a Campbellite preacher of prominence in northern Ohio, of some education and of decided ability as a speaker. Being of a restless, changeable disposition, he was impressed by Smith's fabrications of marvelous experiences. About this time he came into possession of a manuscript entitled "Manuscript Found." He probably borrowed it from a printing-office in Pittsburg, Pennsylvania, where it had been left by the author for publication in case any one was found who would furnish the money to pay for printing. The author of this manuscript was Rev. Solomon Spaulding, a graduate of Dartmouth College, a Presbyterian evangelist, who had given special attention to the question as to what had become of the "lost tribes" of Israel. While residing at Conneaut, northern Ohio, some human bones of large size were dug up in that vicinity, which greatly excited his interest, and he wondered if they were not relics of the "lost tribes." This led him to write a fiction in which he gave wings to his imagination and full scope to his interest in the lost tribes by connecting them with the bones which had been found. In this fiction he followed these tribes across the seas to the western world; peopled North and South America with them; had mighty hosts fight battles with results more sanguinary than any ever known in real history. Spaulding traveled much, and wherever he went he read, to whomsoever would listen, his story, which he called "Manuscript Found." To carry out the idea of the plot, he used an ancient style of language and coined strange names for his heroes. In this way Spaulding's story became well known to many in Ohio, Pennsylvania, and New York. Afterwards (1812) he moved to Pittsburg, Pennsylvania, and, having no means to get his fiction published himself, left it with the printers, Patterson Brothers, of Pittsburg, to be published, "if the way should open." Four years afterwards, Spaulding died at Amity, Washington County, Pennsylvania. The manuscript remained with Patterson Brothers for some years, was read by many persons, among whom was Sidney Rigdon, and finally it was carried away and never returned. There is some evidence going to show that Rigdon knew what became of this "Manuscript Found."

Although it can not be fully proved, yet the writer is convinced that the reading of the fiction, "Manuscript Found," by Sidney Ridgon, and the hearing about its contents by Joseph Smith, suggested to these two schemers the historical basis of the Book of Mormon; that they united their wits in the preparation of the book, and that it may have been copied largely from some other unpublished manuscript left by the same Solomon Spaulding. Most of the evidence points clearly toward the conclusion that in *some* way — not yet fully known, and which may never be known — the Book of Mormon owes its origin to the unpublished manuscripts of Spaulding.[1]

Thus Mormonism was fairly set afloat upon its destroying course, and the trio who are chiefly responsible are

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[1] This inquiry is pursued in detail in "New Light on Mormonism," by Mrs. Ellen E. Dickinson. New York: Funk & Wagnalls.

Joseph Smith, who concocted and managed the frau; Sidney Rigdon, who furnished the brains and the lit learning; and Martin Harris, who contributed t money, and stripped himself of means, home, famil and character.

The false prophet had now entered upon the gre scheme to which he devoted the remainder of his life an which has stamped his name with infamy. He did n plan the end from the beginning. His villainy was growth. From low frauds in secular things, he no descended to that bottomless pit in character which seek to gild its crimes with the name of religion. He calle his book, itself a theft, a new Bible. His scheme no was to win converts without requiring them to brea away from their old faith, but merely accept his late revelations, which he claimed were a continuation of th heavenly communications which had been vouchsafed to the prophets of Israel.

Rev. Sidney Rigdon, who did more perhaps than any other to draw into Mormonism a sufficient following to give it standing as a sect, was always ready to preach with fiery earnestness on one day, and on the next day to reject the doctrines so taught, and advocate some new thing. After becoming a Disciple preacher he embraced communistic doctrines and sought to engraft them upon that church. Failing in this, he fell in with Joseph Smith and helped him to found a false religion in which there should be ample room for every wild and wicked notion which the evil one could suggest to willing tools. Thenceforward he was the leading intellect among the Mormons until he was expelled from them at Nauvoo. He then went to Pennsylvania, started a "community" farm, and died at an advanced age.

All the established facts point to one conclusion, namely: that Sidney Rigdon heard of Joseph Smith's story of the golden plates; that he showed to Smith the Spaulding manuscript which he had "borrowed" from the printing-office in Pittsburg; that these two devised the scheme of the Mormon Bible and the Mormon Church; that Rigdon kept in the background until he had, by even more wild and visionary preaching than was his wont, prepared many of his flock to accept Mormonism, when he should himself appear to become a convert to it; that by arrangement with Joseph Smith, Parley Pratt, and Oliver Cowdery, Sidney Rigdon went through the farce of a pretended resistance to the claims of Mormonism and a final yielding; and the final *dénouement* of the fraud was Rigdon's public renunciation of his former faith and confessed conversion to Mormonism.

In view of all these deceitful plans to palm off the stupid tale about the golden plates being hid for centuries in the hill Cumorah in New York, the following verses, which have long had a place in the Mormon hymn-book, startle one with their striking suggestions of the gullibility of the human species: —

An angel came down from the mansions of glory,
And told that a record was hid in Cumorah,
Containing the fullness of Jesus' Gospel,
And also the cov'nant to gather His people.

He comes to show the Gospel plan
In fullness to benighted man;
Lo! from Cumorah's lonely hill,
There comes a record of God's will.

Translated by the power of God,
His voice bears record to His word.
Again an angel did appear,
As witnesses do record bear.

An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

Sealed by Moroni's hand,
It has for ages lain,
To wait the Lord's command,
From dust to speak again.
It shall again to light come forth,
To usher in Christ's reign on earth.

It speaks of Joseph's seed,
And makes the remnant known
Of nations long since dead,
Who once had dwelt alone.
The fullness of the Gospel, too,
Its pages will reveal to view.

The time is now fulfilled,
The long expected day!

Mr. Z. Rudolph, the father of Mrs. James A. Garfield, recently declared that, "during the winter previous to the appearance of the Book of Mormon, Rigdon was in the habit of spending weeks away from his home, going no one knew where; and that he often appeared very pre-occupied and would indulge in dreamy, imaginative talks which puzzled those who listened. When the Book of Mormon appeared and Rigdon joined in the advocacy of the new religion, the suspicion was at once aroused that he was one of the framers of the new doctrines, and probably was not ignorant of the authorship of the book."

We have the following significant statement from Mr. D. Atwater, who sat under Rigdon's preaching in the Mantua church: —

"During the winter preceding the advent of the book, Rigdon had absented himself from his communistic community at Kirtland for several weeks, explaining to no one his whereabouts, and carrying himself with a mysterious manner on his return. That he was with Smith during this absence, and engaged in the promotion of their scheme, there can be little doubt. In his preaching during this absence he seemed to be paving the way for some new things in the spiritual life of his community; and much in his course that was not then understood became as clear as noontide in the light of after-events. He prepared the ground with great care, so that the transplanted tree, when it was brought into their midst, would take sure root. He declared to his people that he did not possess the full comfort of his religion as he desired, and stood in the attitude of one seeking new light. He so shaped the thought of those who looked up to him as a spiritual guide that they were watching night and morning for the coming of a sign, and were prepared for any new trend of belief to which their ignorant credulity should be directed. Always fervent, and by nature a powerful actor, Rigdon played upon their souls with such power and to such purpose as he willed, and carried them a long way toward the new creed before they had knowledge of its existence." [1]

At the appointed time the forerunners of the Mormon Church appeared in northern Ohio, and particularly in

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[1] Early Days of Mormonism, p. 71.

Kirtland and among Rigdon's congregation of Disciples, who had been so well prepared by his previous loose and uprooting harangues. "The sensation was like the sparkle and exhilaration of new wine, and the whole community opened its mouth and stood waiting, as men perpetually athirst."[1]

Rigdon pretended to assail the new doctrines and the Book of Mormon, and public debates followed until the whole community became greatly excited. He secluded himself for two days, and then suddenly re-appeared and announced his conversion to Mormonism, declaring to his now confused flock that God had given him "a sign" that all other religions were corrupt and that the Book of Mormon was a divine revelation. "Imagination can well measure the effect of this surrender upon Rigdon's simple followers. The last stay upon which their doubt hung gave way, and they went into the new fold almost *en masse*. Rigdon and his wife were publicly baptized by Cowdery on the Sabbath following. The results of this surrender far outran the changes of temper and feeling in one man. New life was given to the struggling and uncertain Mormon Church by the accession within a short period of over one hundred members; and a house of refuge was provided in its days of weakness and need."[2]

While Joseph Smith's Book of Mormon was going through the press, he was diligently at work in other directions carrying out the plan perfected by himself and Sidney Rigdon for a new Bible, a new sect, and the notoriety, license, and wealth which they confidently expected would follow. On April 6, 1830, he organized his church. In June of the same year the membership had grown to thirty persons.

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[1] Early Days of Mormonism, p. 77.

[2] Ibid. p. 81.

Smith announced that he and Cowdery had received authority from the Holy Spirit to baptize each other. "From this date forward Smith threw off all reserve, and claimed in public everywhere full possession of the powers and responsibilities that he held to through all his after-life. Angels constantly visited him and ministered unto him; the will of the Lord was ever present to him in special revelations; men were called, ordained, and sent hither and thither at command; and he became, in the language of a Mormon hymn, 'the mouth-piece of God.'"[1]

But the notoriously bad character of the Smith family was so well known in the vicinity of Manchester and Palmyra, New York, that Smith foresaw that his new-church scheme could not succeed unless transplanted to some distant community. Even the eloquence and fervor of Sidney Rigdon, who came to Palmyra and preached the new doctrines, fell flat upon the hearers, and he was refused even a hall in which to continue his harangues.

At Kirtland, Ohio, the circumstances were very favorable for introducing the new sect. Sidney Rigdon's preaching had prepared the way for Mormonism, and here it first took deep rooting. Joseph Smith, according to his usual convenient custom, now announced that he had received a "revelation" which was in exact conformity to his own desires and plans, namely: that Kirtland was the "Promised Land" of the Mormons; that the church was to be removed there; and he sent thither David Whitmer to take charge of the new church.

The Smith family arrived in Kirtland in February,

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[1] Early Days of Mormonism, p. 73.

1831, and the prophet found himself an object of wonder and reverence to his followers, and of curiosity to all.

He made the most of the situation, and was full of "revelations." Finding that his own supposed superiority to his brethren lay in his alleged "revelations from the Lord," he promptly proceeded to monopolize this privilege by announcing a new revelation, as follows: —

"Behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church *excepting my servant, Joseph Smith, Jr.* . . . with power and authority unto the church."

Other timely revelations announced that his wife Emma was "to be supported from the church;" that the Mormons were to build their prophet a dwelling-house; that most of the leading Mormons were to go forth on missions and preach the new gospel.

"The love of the marvelous to which men are heir, the preaching of the many missionaries sent hither and thither, and the personal efforts of Rigdon and Smith had their natural results, and by May numerous additions had been made to the little church. Converts came from all directions, many of them from New York and the New England States. Some fifty families had come from the vicinity of Smith's old home. The lines along which the founders of the creed had done their work were found to be those most nearly allied to human superstition and fear, and each successful venture gave new encouragement for another trial in the same direction."[1]

The Christian ministers and churches in north-eastern Ohio did not look on in silence and inactivity while this gathering flood of fraud and fanaticism was sweeping many of their own flocks away from the moorings of a sound faith, filling all that country with an unhealthy excitement, and giving the vicinity an unenviable reputation abroad. They accordingly attacked the new delusion with all their power and with their combined forces. Alexander Campbell came to the rescue of his Disciple churches and spent twenty-two days in the vicinity of Kirtland, throwing all his energies into the combat, and also published a book exposing the absurd claims of the Book of Mormon. Mormonism was put to a test greater than it could bear, and these onslaughts had utterly broken it down had it not been for the constant accessions which it was receiving from distant places where its follies and absurdities had not been exposed. It should be carefully noted that this same fact has kept Mormonism alive and growing from that day to this. It could live at Kirtland only on its recruits from outside; the same inflow sustained it for a time in Missouri; at Nauvoo, in Illinois, the local hostility would soon have throttled it, but, instead, it grew like a rank weed by the numbers that poured in from far-distant states; and again, when transplanted to Utah, the whole world was laid under tribute and its recruiting streams of deceived humanity and wild fanaticism poured in from every quarter of the globe. Mormonism has lived unto this hour upon the fresh victims which its insatiable fanaticism and lust have dragged into its meshes.

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[1] Early Days of Mormonism.

So at Kirtland for a time Mormonism grew, despite all crushing blows brought against it. Rev. Ezra Booth, a Methodist, and Rev. Symonds Ryder, a Disciple, became converts, and helped to draw many others into the delusion; but being honest men at heart and really deceived, they soon publicly renounced their error, and henceforth fought Mormonism with an energy and zeal which could only be shown by those who had experienced the power of its allurements and tasted the bitterness of its poisoned cup.

"The zeal of the missionaries at various points had been prolific of results, and almost every day saw an accession of new members to the little community. Many came from a distance, and among them were families of character and wealth. Smith was treated with the consideration due one to whom the mantle of Elijah and the rod of Aaron had fallen in the direct line of prophetic heirship, and was loved by many and feared by all. One who was present during these scenes declares that 'Kirtland presented the appearance of a modern religious Mecca. Like Eastern pilgrims, they came full of zeal for their new religion. They came in rude vehicles, on horseback, on foot. They came almost every way, filling, on their arrival, every house, shop, and barn to the utmost capacity.'"[1]

The poets came forth in honor of their prophet, and the people sang with enthusiasm such stanzas as these: —

Now we'll sing with one accord,
For a Prophet of the Lord,
Bringing forth His precious word,
  Cheers the Saints as anciently.

Even Joseph he inspired,
Yea, his heart he truly fired,
With the light that he desired,
  For the work of righteousness.

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[1] Early Days of Mormonism, p. 109.

And the Book of Mormon, true,
With its Cov'nant, ever new,
For the Gentile and the Jew,
He translated sacredly.

WE 'VE found the way the Prophets went,
Who lived in days of yore;
Another Prophet now is sent,
This knowledge to restore.

CHAPTER II.

WESTWARD FLIGHT. — CAST OUT FROM CIVILIZATION. — THE PROPHET KILLED.

JOSEPH SMITH seemed to anticipate that the civilization of northern Ohio would not long tolerate his pretensions and unclean practices, and to have made some preparations for an early removal. Some of his elders who were in the west on "missions" wrote to him such glowing accounts of the country in Missouri that in June, 1831, he announced another "revelation," that God had chosen Independence, Missouri, as the "Promised Land," and that most of the leading Mormon men were to start within two weeks to Missouri, going by "twos" on separate routes and preaching Mormonism wherever hearers could be gathered. The prophet himself also went *via* Cincinnati, Louisville, and St. Louis. At Independence a large tract of land was purchased, and "the foundations of Zion" were laid with many ceremonies by the thirty adherents who were present. Smith proclaimed that here was to be the chosen city of God, excelling in glory all the cities of the world; its streets were to be paved with gold.

"All who escaped the general destruction which was soon to take place would there assemble with all their wealth; the ten lost tribes of Israel had been discovered in their retreat in the vicinity of the North Pole, where they had for ages been secluded by immense barriers of ice, and become vastly rich; the ice in a few years was to be melted away, when those tribes, with St. John and some of the Nephites, which the Book of Mormon had immortalized, would be seen making their appearance in the new city, loaded with immense quantities of gold and silver.

"Under the quickening effects of this generous promise of help and riches, the poor dupes dug and delved and carried as Smith ordered, and counted pain and isolation and exile as nothing in comparison with the spiritual and temporal rewards that were to be."[1]

Joseph and his band in Missouri, after having a bitter quarrel which came near scattering them, returned to Kirtland, many of them quite discouraged and some with their eyes opened. He found his flock in Ohio in such a state that it required all his cunning and ingenuity to hold them together. He was, however, equal to the occasion, and assumed new powers and began new enterprises, which made his followers forget their doubts and unite in their labors. A store was opened, a school and newspaper started, and the "gift of tongues" was granted to the laity. In 1833 the Kirtland Mormon temple was begun, and was completed two years later.

At their testimony meetings whatever senseless jargon a speaker might utter, the next speaker would give "the interpretation," and both would be claimed to be speaking by divine inspiration. One member lost his faith in "the gift" as well as in Mormonism by delivering some remarks in the Choctaw language, which he understood, and hearing another brother immediately arise and give the interpretation in English, the whole interpretation being upon entirely another theme!

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[1] Early Days of Mormonism, pp. 97, 98.

One of Smith's attempts to perform a miracle brought upon him life-long ridicule. Always claiming to achieve some miracle in blasphemous imitation of those recorded in the New Testament, he caused it to be announced that on a certain evening he would walk upon the water. This announcement awakened great interest; unbelievers in the vicinity carefully watched the water during the previous night, and saw several of the leading Mormons vigorously at work driving forked sticks into the ground under the water; on these they placed planks which were thus invisible, being under the water. When the work was completed at near daylight, and the "believing saints" had gone home, one of the planks was quietly removed by a disbeliever. The next evening in the presence of a large crowd, the prophet, Joseph Smith, pompously arrayed in robes, proceeded into the water and began to walk upon it, his feet being some six inches under the surface. He was loudly declaiming what wonders could be done by those who had faith, when suddenly he fell headlong into the river, amid the laughter and jeers of the Gentiles present. True to the cunning which never deserted him, upon reaching the shore, he exclaimed: "O ye of little faith! if you had faith as a grain of mustard seed, I could remove mountains."

"The men who had been sent into the Gentile world to warn it against the wrath to come did not hesitate to work, when possible, upon the superstitious fears of their hearers. Many who listened made haste to escape the threatened wrath, and sold their possessions for such price as they could command, and, hurrying to Kirtland, cast their lot in with the Mormon Church. It was preached through western New York that the state would be sunk within two years, and that only such places as were designated as stakes of Zion would escape." [1]

One of Smith's prophecies was as follows: —

"Let the bishop go into the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of these cities, with the sound of the gospel, with a loud voice, of the desolation and the dread affliction which awaits them if they do reject this thing; for if they do reject these things, the hour of their judgment is nigh and their houses shall be left unto them desolate."

A sick Mormon was advised to take no medicine, as the elders could cure him by the laying on of hands. When too far gone for the reach of medicines he saw his mistake and warned others. The prophet took the crippled hand of one of his elders, and in the name of the Lord pronounced it cured, but it never was any better. Another crippled elder had faith to let the prophet treat him, but got no relief. The child of a Mormon family was seriously ill; the troubled parents would have a physician, but yielded to the assurances of Smith and Rigdon that they could heal it. After their mummeries were repeated over the child, it died. The parents still kept their faith when they were promised that their child should now be raised from the dead, and Smith had the wicked effrontery to go through a pretence of trial. When the deceived parents finally buried their loved one they buried with it all their faith in Mormonism. These are fair samples of Mormon miracles. Sometimes, by some jugglery or favoring accident, they secured a plausible claim to miraculous healing, and by these held their easy dupes to their faith.

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[1] Early Days of Mormonism, p. 125.

The missionaries of the new church were now zealously preaching the faith in nearly every state in the Union, and Mormon "stakes" began to spring up in nearly all the states of the east and the interior. In 1836 the Mormons claimed that their adherents in the United States numbered forty-five thousand.

As Kirtland grew in size, Mormon business affairs increased also. Joseph Smith's eye was alert to any pecuniary advantages which the situation offered. A "revelation" now appeared commanding the starting of a Mormon bank by Smith and Rigdon, which was "to swallow up all other banks." The legislature refused a charter, but this was not to hinder a bank which had the "divine sanction"! After the most strenuous efforts to gather funds to start the bank, five thousand dollars was the actual paid-in capital; over fifty thousand dollars in notes of the bank were issued. It was announced that the bank had "a capital of *four millions* of dollars," and the bold prophet opened its doors "for business." Its chief business proved to be the receiving of funds which the depositors never saw again, and the issuing of its own notes with no provision for their redemption. But this community had "faith," and large amounts of these notes went into circulation, and "the Church," especially Smith and Rigdon, prospered for a season.

Many of the faithful moved on to the "Zion" in Missouri, until most of the older leaders had gone. Many who remained fell away from their faith; others were discontented; quarrels, schisms, expulsions, and open rebellion were frequent experiences.

The bank closed its doors. Arrest and imprisonment were now likely to fall upon the prophet and his vice-conspirator, Rigdon, at any moment. Securing revolvers and fleet horses, this pair set out hastily (January, 1838) for a night ride westward. For two hundred miles the officers of the law pursued them in vain, and then gave up the chase. Smith afterwards told that one night these officers occupied an adjoining room in the same hotel where he and Rigdon were staying, but were not aware that their game was so near at hand. The fleeing prophet reached his followers in Missouri in the following March, where he began again the same tactics which he had employed at Kirtland.

Mr. S. F. Whitney, of Willoughby, Ohio, a reliable eye-witness, says: —

"The Mormons taught their followers that they were to possess all things. Foraging among the Gentiles they called 'sucking the milk of the Gentiles.' . . . The Mormon leaders brought to Kirtland a wretched set, then swindled and forsook them. Those who remained generally became infidels, atheists, or spiritualists."

It was a favorite method with Smith to get new converts to put their money into his hands, which they were likely never to see again. All along Mormon history this has been and is to-day a common practice with Mormon elders. In 1838 another trustworthy witness wrote: "The leading Mormons have aggrandized themselves and families until they have reduced their followers to wretchedness and want. For the year past their lives have been one continued scene of lying, deception, and fraud, and that, too, in the name of God."[1]

For three years prior to the disgraceful flight of Joseph Smith from Kirtland, small bands of Mormons had been coming into several counties of Missouri. The counties of Clay, Carroll, Jackson, Davies, and Caldwell were the unfortunate recipients of these troublesome people. In each place there rapidly developed a strong enmity between the Mormons and the other citizens of the vicinity. The attitude and claims of the Mormons were very irritating to their neighbors. The Mormons claimed to be the chosen people of God; they were soon to possess all the land in that part of the country, and finally the whole earth; and sudden destruction from God was to come upon their Gentile neighbors, and overthrow all the inhabitants of the earth who were not Mormons. Then the Saints were bigoted and clannish. To "suck the milk of the Gentiles" was their only object when they deigned to associate with the "corrupt world" outside their own sect. They voted at all times as one man the ticket dictated to them by their priests (as they have since continued to do); they were disloyal to all interests of the community as a whole, to the state, and to the nation, save only as such interests chanced to favor their own narrow and selfish sectarianism. Added to these were their wild fanaticism, low morals, and many crimes. Their hands were against every man, and every man's hand was against them. Many outrages were committed on both sides. The generating force at the center, however, was that the beliefs and practices of the Mormons were shocking to the common instincts and baleful to the most sacred interests of the community. That community rebelled against this incoming poison, and cast it forth. One hostile demonstration followed another in quick succession — threats, warnings, private vengeance, fights at the election polls, mobs, house-burnings, assassinations, arrests, imprisonments, the state militia, the governor's proclamations, generals — until the Mormons yielded to the stinging enmity which surrounded them, and departed. It was estimated that at one time six thousand citizens, including the state militia, were under arms against them.

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[1] Naked Truths about Mormonism, by A. B. Deming, Oakland, Cal.

From all sides the fleeing Mormons gathered in large numbers at Far West, their headquarters in Caldwell County. But the Missourians were not content, and determined that every Mormon settlement in the state should be broken up. Mob law was to be the instrument. The citizens were still further greatly exasperated by a Fourth-of-July address to the Mormons by their chief fanatic, Sidney Rigdon, in which he said: —

"We take God and all the holy angels to witness this day that we warn all men, in the name of Jesus Christ, to come on us no more forever. The man, or the set of men, who attempts it does so at the expense of their lives; and the mob that comes on to disturb us, it shall be between us and them a war of extermination, for we will follow them till the last drop of blood is spilled, or else they will have to exterminate us; for we will carry the seat of war to their own houses and their own families, and one part or the other shall be utterly destroyed. Remember it then, all men!"

The Mormon "Danite Band," whose cruelties, private assassinations, and massacres have written the blackest pages in the dark history of the Mormons, originated at this time.

Elder John Hyde gives the origin of the name as follows: —

"A 'death society' was organized in 1838, under the direction of Sidney Rigdon, and with the sanction of Smith. Its object was the punishment of the obnoxious. They desired a name that should seem to combine spiritual authority with a suitable sound. Micah 4 : 13 furnished a name, and they called themselves the 'Daughters of Zion.' Some ridicule was made at these bearded and bloody 'Daughters.' 'Destroying Angels' came next; the 'Big fan of the thresher that should thoroughly purge the floor' was tried and dropped. Genesis 49 : 17 furnished the name that they finally assumed. The verse is quite significant: 'Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.' The 'Sons of Dan' was the style they adopted, and many have been the times that they have been adders in the path, and many a man has fallen backward, and has been seen no more." [1]

An officer in the Mormon Church, Dr. Avard, addressed this Danite Band during the exciting times which enveloped them in Missouri, and said: —

"Know ye not, brethren, that it will soon be your privilege to take your respective companies and go out on a scout on the borders of the settlements and take to yourselves spoils of the ungodly Gentiles? For it is written: 'The riches of the Gentiles shall be consecrated to my people, the house of Israel'; and thus waste away the Gentiles by robbing and plundering them of their property; and in this way we will build up the kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands until it shall fill the whole earth. For this is the very way that God destines to build up his kingdom in the last days. . . . And if any of us transgress we will deal with him amongst ourselves. And if any of this Danite Society reveals any of these things, I will put him *where the dogs can not bite him.*"[1]

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[1] Mormonism, p. 105.

The Mormon bishop, John D. Lee, in his Confessions, says: —

"The members of this order were placed under the most sacred obligations that language could invent. They were sworn to stand by and sustain each other; *sustain*, *protect*, *defend*, and *obey* the leaders of the church under any and *all circumstances unto death;* and to disobey the orders of the leaders of the church, or divulge the name of a Danite to an outsider, or to make public any of the secrets of the order of Danites, was to be punished with death. And I can say of a truth, many have paid the penalty for failing to keep their covenants."

General Clark's report to the governor at this time (November 10, 1838) says: —

"There is no crime, from treason down to petit larceny, but these people, or a majority of them, have been guilty of — all, too, under the counsel of Joseph Smith, Junior, the prophet. They have committed treason, murder, arson, burglary, robbery, larceny, and perjury. They have societies formed under the most binding covenants in form and the most horrid oaths to circumvent the laws, and put them at defiance; and to plunder and burn and murder, and divide the spoils for the use of the church."

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[1] Rocky Mountain Saints, p. 92.

The result was that the Mormons were disarmed, their leaders, including Smith, imprisoned, and an agreement made that they should all leave the state in the following spring. Many deserted the Mormon Church, but most remained true to their delusion, cheerfully met their multiplied hardships as religious persecution for Christ's sake, and appeared as if they were ready to suffer even death itself.

Brigham Young, who was then the president of the so-called "Twelve Apostles," now began to come to the front and to develop that executive ability which carried him successfully through his long career. He had previously fled from Missouri and joined the many Mormon refugees who had already found an asylum at Quincy, Illinois. Here the scattered bands began to re-assemble in the spring of 1839, and here the Prophet Joseph and his jail companions appeared after their rapid flight from the officers of the law in Missouri.

When these stripped and defeated refugees found that their prophet was again among them with his deceptive "revelations," and when they felt the energetic hand of Brigham Young guiding their interests, they again took courage. Smith soon selected for their future location a charming site on the Illinois bank of the Mississippi river, sixty miles above Quincy and twenty miles below Burlington. He purchased a large tract of land there, and laid out a city four miles wide and three miles long, which he called Nauvoo, "The Beautiful."

The Mormons who were gathering at Quincy were in a pitiable condition. They were all refugees who had fled from their enemies in Missouri. Most of their personal property had been destroyed or taken from them; many of their former homes were in ashes; the improvements made on their new farms in Missouri were sacrificed, as they had to sell out at prices set by their enemies. Most of them were now glad to do any work which would feed and clothe their families. The citizens of Quincy and vicinity received them kindly and helped their necessities.

At Nauvoo the homeless Mormons began anew to rebuild their lost fortunes. Within one year their village contained two hundred and forty houses, and new structures were starting up almost daily. Within a few months more they had saw-mills, a flouring-mill, a foundry, and factories for making chinaware and tools; and a steamboat for traffic on the Mississippi. They had many missionaries scattered abroad preaching their so-called gospel. Their sufferings at the hands of the mobs in Missouri having been widely published awakened much sympathy for them. This fact was skillfully used by their traveling emissaries and it gave them a much wider hearing and many new converts.

Nauvoo grew as if by magic, as the new devotees came in large numbers and placed themselves and their all under the control of the church. Many of the fresh arrivals were persons of some means, and the wily prophet knew how to persuade them "by revelation" to deposit their cash with him.

"By revelation" Joseph Smith again provided a home and board for his family in these terms: "And now I say unto you, as pertaining to my boarding-house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein from generation to generation."

Then followed another revelation commanding the building of a temple of magnificent proportions. Into the building of this temple the Mormons, with a devotion worthy a better cause, poured their money and their labor with such liberality that it was so nearly completed by May, 1846, as to be dedicated, and it is said by themselves to have cost six hundred thousand dollars.

The presidential campaign of 1840 was the means of giving to the Mormons undue political importance. The judicial district in which Nauvoo was situated and, indeed, the whole state of Illinois were so closely balanced between the Whig and Democratic parties that it was thought the Mormons from their custom of voting "solid," as directed by their prophet, had the balance of power. The leaders on both sides waited on Smith, and the result was that he had a "revelation" that the Mormon votes should be cast for the Whig ticket, and it was elected. In return the Whigs were to give a charter to the city of Nauvoo which should suit the Mormons. When the bill came before the legislature granting unheard-of powers to the Mormon city, both political parties supported it — the Whigs in return for past votes, and the Democrats in hope of favors to come. This short-sighted pandering to the Mormon vote bore early and most bitter fruits. The Mormons were emboldened to make the most extraordinary demands of the state, and even of the nation. Ignoring the county in which Nauvoo was situated, they provided in Nauvoo an office for the recording of deeds and issuing of marriage licenses; and for the right of the municipal court to take any Nauvoo citizen under arrest by state officers out of their hands and set him at liberty. They also asked Congress to pay them

$1,333,000 for property lost in their Missouri troubles, and that the mayor of Nauvoo might call out the United States troops when he should need their assistance. A local military force called the "Nauvoo Legion" was also organized. "Thus it was proposed to reëstablish for the Mormons a government within a government; a legislature with power to pass ordinances at war with the laws of the state; courts to execute them, with but little dependence upon the constitutional judiciary; and a military force at their own command, to be governed by its own laws and ordinances, and subject to no state authority but that of the governor."[1]

One of the results was that the governor of Illinois afterwards experienced the humiliation of having his own order for the arrest of Joseph Smith set aside by Smith himself as mayor of Nauvoo!

Nauvoo and the Mormons, once more freed from enemies within and without, grew rapidly in numbers and in power. Brigham Young went "on a mission" to England, and as early as the summer of 1840 the first company of English converts, to the number of forty, set out from Liverpool to "gather to Zion," and were followed in September by two hundred more. All reached Nauvoo in safety, and also in joy, as they said, that they had successfully escaped the destruction that was so soon to overwhelm the Gentile world. The numbers of these foreign and obedient new converts which came to the young Mormon city before the prophet's death were as follows: — in 1840, 240; in 1841, 1,135; in 1842, 1,614; in 1843, 769.

The corner-stone of the Mormon Temple in Nauvoo was laid on the sixth of April, 1841 — the eleventh anniversary of the organization of the church. The ceremonies of the occasion were most elaborate and imposing, and great crowds of people from the surrounding country attended, while the Mormons were present in a body.

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[1] Governor Ford's History of Illinois, p. 265.

Fourteen companies of the Mormon militia, the Nauvoo Legion, were on parade, armed and uniformed, while their commander, the prophet, with his numerous staff, in shining military regalia, reviewed them in ostentatious style. Then came the Mormon ladies, in carriages, and presented a silk flag to the legion, through the prophet, with speeches and responses. Then there was a grand parade to the site of the temple, in which several thousands joined, and the corner-stone was laid to a temple which they said was to cost one million dollars.

Little did the Mormons dream that all this pomp and vanity would within fifteen short months end in blood and the ashes of deep humiliation.

In May, 1842, Dr. John C. Bennett, who had been mayor of Nauvoo and held most confidential relations with Joseph Smith, and was utterly unscrupulous, turned against the Mormons, attacked them most vigorously and with decided ability, by public addresses, by extensive newspaper correspondence, and by a book of exposures. In all these strokes, other seceding Mormons joined him with damaging effect. He got the ear of the public, and the beginnings of the overthrow of Mormonism at Nauvoo date from his merciless attacks.

Public sentiment in Illinois was rapidly gathering force against the Mormons, and Smith seemed to have gone mad with senseless folly. He was announced by his newspaper organ as a candidate for President of the United States in the spring of 1844, with the most ful-some praise. He then sent missionaries throughout the country to advocate his cause, and issued over his own signature an address to the people of the United States which left it in doubt whether he was greatest as a fool, demagogue, or lunatic. He also wrote a most insulting letter to Henry Clay.

Apparently unconscious of the storm of public indignation that was collecting and was so soon to burst upon him, Smith's effrontery led him next to petition Congress for authority to raise one hundred thousand volunteer soldiers for the pretended purpose of protecting American citizens *en route* to the west; and also asked that the rank of general in the United States army be conferred upon himself. This move angered almost to desperation the already alarmed citizens of Illinois. It was followed by a public declaration of the prophet at a Mormon church conference, as follows: —

"'The Great Jehovah has always been with me, and the wisdom of God will guide me at the eleventh hour. I feel that I am in more immediate communion with God, and on a better footing with him than I have ever been in my life, and I am happy to appear among you under these circumstances."

Meantime many accounts came to the public of Smith's shocking immoralities, and of the secret practice of polygamy by himself and many of his boon companions. These things became notorious. His pretended revelation, by which polygamy was made a doctrine of the church and its practice obligatory, was written in 1843, although not published to the world until nine years later. Leading men began to apostatize from the Mormon Church and to openly denounce the deep wickedness of the prophet. Some of these men started a newspaper, called *The Nauvoo Expositor*, to expose the prophet, which Smith suppressed and had the printing-office destroyed as soon as the first issue appeared.

The destruction of the printing-office by command of Smith's city council awakened much excitement; and when those who had been arrested for it were taken out of the hands of the officers and set at liberty by the Nauvoo municipal court the suppressed excitement became an irresistible storm of public fury. Meetings were held in many places, and the Mormons were denounced. The pulse of public sentiment can be seen from the following resolutions which were adopted at a great mass meeting at Warsaw, and endorsed by other gatherings: —

> *Resolved*, That the time, in our opinion, has arrived when the adherents of Smith as a body should be driven from the surrounding settlements into Nauvoo. That the Prophet and his miscreant adherents should then be demanded at their hands, and if not surrendered a war of extermination should be waged to their entire destruction, if necessary, for our protection.
>
> *Resolved*, That every citizen arm himself, to be prepared to sustain the resolutions herein contained.

In many places in Hancock County, in which Nauvoo was situated, and beyond, armed bands of citizens began to form, and Nauvoo was soon to be attacked. Smith rallied his legion, informed them of the danger, and made preparations for resistance. Governor Ford hurried from the capital to the scene of trouble that he might prevent an outbreak and the shedding of blood. His efforts were partly successful. The Nauvoo Legion were persuaded to give up their arms, which belonged to the state. It was afterwards learned that every house in Nauvoo was amply supplied with private arms, and thus their seeming readiness to give up the rifles which belonged to the state was not so surprising.

About eighteen hundred militia were under arms in Carthage (the county seat), Warsaw, and vicinity, besides the great numbers of unorganized citizens who flocked together from all directions.

Joseph Smith and several of the leading Mormons were persuaded to go to Carthage and give themselves up to the authorities. They did so, and were released on bail. They were, however, immediately re-arrested on a charge of treason and lodged in jail. The governor went to Nauvoo, eighteen miles distant, and addressed a great gathering of the Mormons, urging them to peaceable measures, and especially that they should submit to the laws of the state, whatever to the contrary might be taught or commanded them by their prophet and leaders. Taking advantage of the absence of the governor from Carthage, on the twenty-seventh of June, 1844, over one hundred men, armed with rifles and disguised by blackened faces and in other ways, suddenly appeared at the Carthage jail, overpowered the guards, and attacked the door of the room in which Joseph Smith and his brother Hyrum, John Taylor, and another Mormon were confined. Hyrum was soon killed, while the prophet defended himself with a revolver until wounded, and then leaped from the second-story window of the jail. The mob below received him with a volley from their guns, and the career of the false prophet was at an end.

The Nauvoo Mormons were stunned with sorrow and fear, and quietly buried their dead prophet with weeping and mourning which indicated a sincere belief, on the part of many at least, in the divine mission of their departed leader.

The Mormon hymn-book gives many illustrations of the esteem in which the Mormons held, or pretended to hold, their dead prophet. Among these we find the following: —

O, GIVE me back my Prophet dear,
And patriarch, O give them back.
The Seer, the Seer, Joseph the Seer!
I 'll sing of the Prophet ever dear.
With Gods he soared in the realms of day,
And men he taught the heavenly way.
His home 's in the sky, he dwells with the Gods,
Far from the furious rage of mobs.

HAIL to the Prophet, ascended to heaven,
  Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren,
  Death cannot conquer the hero again.

Praise to his memory, he died as a martyr,
  Honored and blest be his ever great name;
Long shall his blood, which was shed by assassins,
  Stain Illinois, while the earth lauds his fame.

The immorality that prevailed at Nauvoo was shocking. The worst feature of it was that the example was set by Joseph Smith himself, and by those who stood nearest to him. Although their religious doctrines were heathenish and their relations to the state subversive and disloyal; although they were vulgar, profane, overreaching among each other, and some were thieves and counterfeiters, yet their distinguishing wickedness was their licentiousness. People who are caught with such crazy doctrines as are put forth by Mormonism have such mental weakness and such lack of moral stamina that many of them are easily led into any excesses, even into shocking immoralities, from which they would at the beginning have shrunk back in horror. Of such material were most of the Mormons made who were gathering by thousands at Nauvoo. The designing and vile so-called prophet had a plastic people in his hands. He knew his dupes well, and gave unbridled license to his passions. This chapter of his wickedness is too vile to put into print. Only a surface summary of leading facts can be given, and from this the reader must draw his own conclusions. Let no denial from Mormon sources or from Mormon apologists shake the reader's confidence in the following statements, for they rest upon evidence convincing to any fair-minded person.

Joseph Smith did not begin his vices after settling at Nauvoo. He had never been above licentious immorality, and at Kirtland his character in this respect became well known to all but the wholly blinded. At Nauvoo he sought the ruin of the wives and daughters of his flock, and in order to prevent a storm of indignation which would otherwise have overwhelmed him, he encouraged his leading men to follow in his footsteps. True to his never-failing instincts he blasphemed all holy things by pretending that he had permission for his teaching and practices by "a revelation from the Lord"! Sometimes he hinted to his female paramours that another "revelation" permitting plural husbands might soon appear.

Then began that "confusion of tongues" as to many of the most sacred words in our language which has for half a century on Mormon lips dragged them in mire and filth. Women were married for "time only" to one husband, but "sealed" "for eternity" to another; some were married "in the flesh" to one man, but "spiritually" "sealed" to another. At that time began to spring up that whole brood of false words by which Mormon libertines have sought to throw a thin veil of sanctity over their practices.

Joseph Smith began also to instruct his most trusted men in what he called the "mysteries of the kingdom," "celestial marriage," and "spiritual sealing." They were generally willing pupils, although some men and some women maintained their honor, and scrambled out of the slimy pit. Smith would assure them that "they could have all the wives they wanted." Erastus Snow, although up to that time a bachelor, took several wives within as many months. John D. Lee, although already married, took eight more wives within twelve months after learning from the prophet of his extensive privileges. Exchanging husbands and wives was not very uncommon. In one well-known case two men and their wives lived in different ends of the same house, and, after bargaining all around, the husbands exchanged wives, and after a few weeks exchanged back again.

A trusting and innocent girl, a new convert, named Martha Brotherton, who had recently arrived from England with her parents, was invited by Joseph Smith and Brigham Young into an upper room and the door locked after them. Brigham then asked her to marry him, and Smith urged her acceptance, saying that he knew "from the Lord" that it was right. She begged that she might have time to consider and to consult with her parents. They did not wish her parents to know anything about it, but she insisted. When she got away from them she went before a justice and exposed them under sworn testimony.

The suppressed newspaper, *The Nauvoo Expositor*, contained in that single issue which its short life sent forth the following: —

"It is a notorious fact that many females in foreign climes have been induced by the sound of the gospel to forsake friends and come over the water, as they supposed, to glorify God. . . . But what is taught them on their arrival at this place? They are notified that Brother Joseph will see them soon and reveal the mysteries of heaven to their full understanding, which seldom fails to inspire them with new confidence in the prophet, as well as a great anxiety to know what God has laid up in store for them in return for the great sacrifice of father and mother, gold and silver. . . . They are visited again. They are requested to meet Brother Joseph, or some of the Twelve, at some isolated point, or at some particularly described place on the bank of the Mississippi, or at some room which bears upon its front: 'Positively no admittance.' The unsuspecting creatures are so devoted to the prophet and the cause of Jesus Christ that they do not dream of the deep-laid scheme. They meet him expecting a blessing and to learn the will of the Lord concerning them, when instead they are told, after having been sworn to secrecy in the most solemn manner, with a penalty of death attached, that God Almighty has revealed it to him that she should be his (Joseph's) 'spiritual wife.' She is thunderstruck, and refuses. The prophet condemns her if she rejects. She thinks of the great sacrifice, and of the many thousand miles she has traveled over sea and land that she might save her soul from ruin, and replies: 'God's will be done, and not mine.'"

It should be remembered that a large part of this development in wickedness at Nauvoo took place before this so-called "revelation" of Smith's permitting and commanding polygamy. There is no doubt that this pretended revelation was devised and written at that time (dated July 12, 1843) merely for the purpose of bracing up the current practices with a so-called "thus saith the Lord." The consciences of some could not otherwise be debauched. The "revelation" was also intended to hush the too public murmurings of Emma Smith, the prophet's wife, for she is personally named in the "revelation" and commanded to abide its teachings, "for I am the Lord thy God and I *will destroy her* if she abide not in my law."

This revelation was shown by Joseph and his brother Hyrum to such of the initiated as they supposed they could trust, and it was sometimes loaned to the brethren to read to their wives. Several persons who saw it or heard it read in this manner left the Mormons in consequence.

The double-dealing and the utter disregard for truth shown by the prophet and his officers about the teaching and practice of polygamy at this time (1844) — the determination to practice polygamy themselves and at the same time deny it before "the world," and also before many of "the weak" among their own people — are clearly shown by the following public notice about an indiscreet elder in Michigan who had been giving to the Saints there the secret revelation which was intended to be kept *as yet* only for the inner circles at Nauvoo. This notice appeared in the Mormon organ, *Times and Seasons*, in February, 1844, seven months *after* Smith's revelation on polygamy had been written and circulated in Nauvoo, and several years after he himself had been in the practice of polygamy: —

NOTICE. — As we have been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hyrum Brown, has been preaching polygamy and other false and corrupt doctrines in the County of Lapeer and State of Michigan, this is to notify him and the church in general that he has been cut off from the church for his iniquity, and he is further notified to appear at the special conference, on the sixth of April next, to make answer to those charges.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of the Church.

Joseph Smith and his chief officers well knew that if that "revelation" should become public, and it should be known in Illinois that polygamy was a doctrine and practice of the Saints, their whole city would have been annihilated by the storm of public disgust and anger which would have burst upon them. Hence the anxiety that this secret should be "kept from the Gentiles" until the Mormons should be safely isolated from Christian civilization within the Rocky Mountains. In 1852, five years after their arrival in the Salt Lake Valley, and after its existence had been ten thousand times denied by Mormon lips in this and in other lands, the revelation was published.

A fair specimen of the double-tongues about this matter appears in the following letter from the prophet's brother: —

Whereas some of your elders say that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for *there is no such doctrine taught here; neither is there any such thing practiced here.* . . . Beware what you teach; for mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue *is to be kept in a faithful breast*, otherwise he shall be brought under condemnation. . . . Now, therefore, I say unto you, you must cease preaching your miraculous things and let the mysteries alone until by and by. . . .

Your obedient servant,
HYRUM SMITH.

At the date of the above letter Hyrum Smith had himself been a polygamist for nearly a year, having married his wife's sister.

The general consent of the Mormons to this falsehood about polygamy is also further shown in the fact that on October 1, 1844, there appeared in *Times and Seasons* two cards, each declaring that the subscribers knew of no other rule or system of marriage being practiced in their church than the one wife system given in their book of "Doctrines and Covenants." One card was signed by eleven men, nearly all polygamists, and the other by nineteen women at Nauvoo, most of whom were already polluted with this practice.

The Mormon Salt Lake paper, *The Deseret Daily News*, of May 20, 1886, confesses the whole matter by saying, —

"The revelation on celestial marriage was revealed to the prophet *many years before*, but not formulated in writing for the church. Acting under instructions from the Lord, the prophet had several wives sealed to him before the date of that revelation. . . . The revelation was given on that date, although the doctrines it contains were known and had been acted upon *under special instructions* previous to that date."

And now (May 20, 1886) comes *The Deseret Daily News*, again, with the following apology for the Mormon falsehoods : —

"Polygamy, in the ordinary and Asiatic sense of the term, never was and is not now a tenet of the Latter Day Saints. That which Joseph and Hyrum denounced, and for preaching which *without authority* an elder was cut off the church in Nauvoo, was altogether different from the order of celestial marriage, *including a plurality of wives*, which forms the subject of the revelation."

There appears the Mormon double-tongue with its falsehood upon the point of each. Polygamy as "the world," as "the Asiatics," understand it is indeed a vile practice; but when Mormon falseness spreads over it the thin glamour of good words — "celestial marriage" — it suddenly becomes a holy thing!

But *The Deseret News* goes on down into still lower depths, thus: —

"Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation on the subject in 1852, no elder was authorized to announce it to the world. The Almighty has revealed things on many occasions which were for his servants and not for the world:

"'And now I say unto you, Keep these things from going abroad into the world until it is expedient in me.'

"'But a commandment I give unto them that they shall not boast themselves of these things, neither speak of them before the world,'[1] etc.

"Under these instructions, elders had no right to promulgate anything but that which they were authorized to teach. And when assailed by enemies, and accused of practicing things which were really not countenanced in the church, they were *justified in denying* those imputations, and at the same time avoiding the avowal of such doctrines as were *not yet* intended for the world. This course which they have taken when necessary, by commandment, is all the ground their accusers have for charging them with falsehood."

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[1] Doctrines and Covenants.

All this is utterly bad. The Mormon falsehoods and baseness of 1844 are thus openly defended and reiterated in 1886. The leopard can not change his spots. The undeniable facts of the history reveal in the strongest light that the operating principle of Mormonism, through all its dark-stained years, is *deception*.

Some glimpses of other dark deeds at Nauvoo may be gained from the following, which is vouched for by Mrs. A. G. Paddock, of Salt Lake City:—

"A friend of the writer, belonging to a respectable and wealthy family in an eastern state, relates the following:—

"'My father was induced by a Mormon missionary to emigrate to Nauvoo. He went in advance of the family, taking a large sum of money with him. Soon after his arrival he wrote for us, stating that he had bought a house and lot, and that we would find a good home awaiting us. We started at once, but when we were within a few miles of Nauvoo we were met by the missionary referred to, who told us that father had suddenly died. On reaching the city we were unable to learn anything of the time or manner of his death. We never found out where he was buried, or, indeed, whether he was buried at all; and from that day to this we have never been able to get any information about the house and lot that he bought, or about any of the property that he left.'"

Gladly do we come to the end of the life of this false prophet.

Who will not henceforth agree most fully with Dr. W. Wyl in the following summing up of his investigations into the life of Joseph Smith?

"I could not find a bright point, an extenuating circumstance, in the whole life of the great impostor. It is lie and crime all through. Just think of the multitude of excellent people, virtuous, devout women and good men who have staked their all in this life upon the prophetship of 'Joseph Smith, Junior'!"[1]

CHAPTER III.

FLEEING TO THE MOUNTAINS.

AFTER the death of the prophet Joseph Smith, Brigham Young expelled the ambitious Sidney Rigdon from the church, and placed himself at the head and held the reins of government over the Mormon people for thirty-three years, or until his death.

The many ugly facts and rumors which came to the public concerning the practices and ambitions of the Mormon leaders during the tragic days which preceded and followed the death of Joseph Smith did not tend to dissolve the determination of the citizens around Nauvoo to drive out the Mormons.

"The excitement in Hancock County was soon renewed, and the extremists on either side felt the desperation of their situation. The one sought to justify the assassination of the prophet, the other to revenge his death. The Mormons hated the Gentiles, and the Gentiles hated the Mormons. This was the only point upon which they were agreed. They were each of them ready to believe and act upon the most exaggerated and groundless reports, and there was nothing too bad for either of them to credit concerning the other."[1]

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[1] Mormon Portraits, p. 73.

Nauvoo was now a city of about fifteen thousand inhabitants, and was fast increasing, as the followers of the prophet were pouring into it from all parts of the world; and there were several other settlements and villages of Mormons in Hancock County. A mob assembled at the Mormon village of Lima and burned about one hundred and seventy-five houses, and the inhabitants fled to Nauvoo in a wretched condition. Several thousand men were gathering, while the Mormons were organized for resistance. The governor of the state hastened to send a delegation of state officers (among whom was Stephen A. Douglas) to negotiate with the Mormons for their departure. They finally agreed that most of them should leave the state in the spring of 1846.

Although the Mormons must have been expecting that they would soon be driven from their Nauvoo homes, yet they went on devoting their time and money to the completion of the temple. There is an almost unexplainable mixture of superstition, idolatry, and devotion in their consecration to this work. Their temples are not for houses of worship, but for marriages, baptisms, and baptisms for the dead, as well as their so-called "endowment" ceremonies. While finishing the temple, amidst their poverty in those troublous times, the masons and carpenters worked with their firearms lying within reach, while pickets stood on guard to give warning of the approach of any attacking party which they had reason to expect might come at any moment.

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[1] Rocky Mountain Saints, p. 213.

"This fine building was destroyed on the nineteenth of November, 1848, the work of an incendiary. Two years later the French Icarians, brought to Nauvoo by Monsieur Cabet, the great Socialist, endeavored to rebuild it for their own uses, but a dreadful tornado in May, 1850, threw most of the original building to the ground, and ended that project. The rock of the temple subsequently served as the ledges of a quarry to supply domestic building material."

On November 1, 1845, they sent forth an official letter in which they said: —

"Continued abuses, persecutions, murders, and robberies, practiced upon us by a horde of land pirates with impunity in a Christian republic and land of liberty (while the institutions of justice have either been too weak to afford us protection or redress, or else they too have been remiss), have brought us to the solemn conclusion that our exit from the United States is the only alternative; . . . we can then shake the dust from our garments, . . . leaving this nation *alone in her glory*, while the residue of the world points the finger of scorn, till the indignation and consummation decreed makes a full end." [1]

In 1842 Joseph Smith had said that the Mormons would finally move to the Rocky Mountains, and on February 20, 1844, only a few months before his death, he writes in his diary: —

"I instructed the Twelve Apostles to send out a delegation and investigate the localities California and Oregon, and hunt out a good location where we can remove to after the temple is completed, and where we can build a city in a day and have a government of our own; get up into the mountains where the devil cannot dig us out, and live in a healthy climate where we can live as old as we have a mind to."[1]

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[1] Rocky Mountain Saints, pp. 221–224.

The prophet also sent an "apostle" to Washington City to get permission for the Mormons to settle in Oregon. He found Stephen A. Douglas and the cabinet all very willing that the Mormons should depart, but the secretary of state thought that as the title to Oregon was then in dispute with England it was not best that they should go there. When the Mormons actually set out from Nauvoo for the west, they had no definite location in view, and there is no reliable evidence that they then knew anything of the Salt Lake Valley. Their indefinite goal was merely "the Rocky Mountains." One of their songs, composed and sung on the way, said:—

> "The upper California, oh, that's the land for me!"

Early in February, 1846, the first company crossed the Mississippi River into Iowa, and during that month some twelve hundred wagons had crossed to the western bank.

By the middle of May some sixteen thousand Mormons had left Nauvoo and vicinity and were slowly making their way through Iowa, enduring great hardships. When the advance company had fairly got on their way, and the rigors of winter were yet upon them, the Mormon elders addressed a letter to the governor of Iowa, asking protection while passing through that territory, in which they picture their situation in distressing colors, as follows:—

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[1] Rocky Mountain Saints, p. 146.

"To stay is death by fire and sword; to go into banishment unprepared is death by starvation. But yet, under these heart-rending circumstances, several hundreds of us have started upon our dreary journey, and we are now encamped in Lee County, Iowa, suffering much from the intensity of the cold. Some of us also are already without food, and others have barely sufficient to last a few weeks; hundreds of others must shortly follow us in the same unhappy condition."

No one can place any reliance upon any of the statements made in the foregoing petition except as confirmed by other evidence. Without doubt, however, many were in a destitute condition, but they could have avoided the severities of winter by waiting until spring. The real cause of the harrowing nature of the petition probably was to awaken sympathy and so avoid the danger of attacks from citizens of Iowa who might fear that they should locate in their midst. Thus an army of outcasts from Christian civilization were wearily stretching their way across Iowa prairies during the spring and summer of 1846 — pagans in a Christian land, forced to seek isolation beyond the frowning peaks of the Rocky Mountains. What weariness and suffering, exposure and fear, the wives, little ones, the feeble and aged must have endured, we can only faintly imagine.

When the great exodus had taken place, there were yet left in Nauvoo perhaps one thousand Mormons, some remaining to settle up their business affairs, but most of them too poor or too feeble to join the long emigrant trains plodding their weary way westward — they knew not where.

Even this pouring exodus, leaving a silent and almost vacant city, did not satisfy the anti-Mormons of Hancock County. They meant expulsion to the uttermost or extermination. To such as would agree to abandon the Mormon faith they offered protection and friendship. In September, 1846, eight hundred armed men and six hundred unarmed laid siege to Nauvoo to expel the remnant. Governor Ford says: —

"As a general thing the Mormons were ordered to leave within an hour or two hours, and by rare grace some of them were allowed until next day, and in a few cases longer.

"The Mormons had been forced away from their homes unprepared for a journey. They and their women and children had been thrown houseless upon the Iowa shore, without provisions or the means of getting them, or to get to places where provisions might be obtained. It was now the height of the sickly season. Many of them were taken from sick-beds, hurried into the boats and driven away by the armed ruffians now exercising the power of government. The best they could do was to erect their tents on the banks of the river, and there remain to take their chances of perishing by hunger or by prevailing sickness. In this condition the sick, without shelter, food, nourishment, or medicines, died by scores. The mother watched her sick babe without hope, and when she sank under accumulated miseries, it was only to be quickly followed by her other children, now left without the least attention; for the men had scattered out over the country seeking employment and the means of living."[1]

The main body of Mormon refugees kept on their way until winter overtook them at the Missouri River. Part of the company remained on the east side of the river for the winter, and founded a village which they called Kaneville, but which is now the city of Council Bluffs; but the larger numbers crossed the river and established a temporary town, which they named "Winter Quarters," six miles north of what is now the city of Omaha. Here they built seven hundred log-huts and "dug-outs." At various places along their journey they had established villages which were in part for their own present comfort and also were to be occupied by some of their number, that the many who were to follow them might have resting-places. In Iowa these were named Mount Pisgah, Garden Grove, and Kaneville.

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[1] Ford's History of Illinois.

It has been common to denounce the expulsion of the Mormons from Missouri and Illinois as a resort to mob law. The Mormons have made the most of this through their newspapers and in their harangues throughout all the world. Those also who are half-way apologists for them, and some even who are heartily opposed to them, have joined in this wholesale condemnation of the citizens of Missouri and of Illinois who assisted in these evictions.

There are some considerations on the other side of this question which should not be overlooked.

1. These expulsions were not effected merely or chiefly by mobs. They were partly mobocratic, largely by the militia of the state, and in both nearly the whole community of anti-Mormon citizens, even the officers of the law, participated.

2. The Mormons were not condemned to expulsion without trial. From the beginnings at Kirtland they had been tried at the bar of public sentiment, were known and read of all men, and had resented every

entreaty, warning, and threat, and utterly defied the Christian public sentiment of these states and of the world. Besides the advocacy of their so-called religion, they were guilty of the gravest crimes from the legal punishment of which their numbers and cunning shielded them. Mr. T. B. H. Stenhouse, who was for twenty-five years one of the leading and most respectable among the Mormons, and whose history of them is written with a thorough knowledge of both sides of the question, and who is more inclined to excuse than to condemn them, says about the Mormons in Missouri: —

"It is difficult not to believe that the few leading men around Joseph Smith were not thorough fanatics and guilty of gross crimes."[1]

Again he says: —

"The intelligent Mormon knows to-day that there have been in church fellowship, from the days of Avard up to the present, men who have done the deeds charged to the Danites, ready to execute the dirtiest and most diabolical plans that ever human or demoniac vindictiveness could conceive."[2]

Concerning the attempted indictment of leading Mormons at Nauvoo for counterfeiting, he says: —

"That bogus money was made and in circulation in and around Nauvoo, and also was sent to a distance for circulation, can certainly not be denied. That some of 'the brethren' were engaged in its manufacture seems to be well supported by facts which subsequently transpired."[3]

3. These expulsions were not accomplished by men gathered in sudden rage and ungovernable fury. These citizens had for years been slowly and reluctantly arriving

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[1] Rocky Mountain Saints, p. 86. [2] Ibid. p. 93. [3] Ibid. p. 218.

at the conclusion that this was the only practicable way to drive the Mormon monster out of their body politic. Their action was the explosive force of the indignation of those communities which had long been gathering head.

4. The state had for years known of the unlawful deeds of the Mormons, but had done nothing effective to punish or to cast them forth. The slow and unadapted processes of the law seemed in this case unlikely ever to rid the state of the excrescence. Instead of being a religion it was a vice of such new, cunning, and abnormal structure that the laws of states and of Congress had not then (and have not even yet) been framed so as efficiently to throttle or uproot it.

5. It is to be remembered, also, that this expulsive action on the part of the loyal citizens of Missouri and Illinois did accomplish its object and *did effectively rid those states of Mormonism and the Mormons.* Had the United States long ago adopted similarly vigorous measures (which it might have done and still have kept entirely within the letter of the law), long ago would Mormonism have been a thing of the past, or have been shoveled on to some foreign soil, or scooped into the Gulf of California. How much of delusion, crime, unwary beguiling, and sufferings worse than death, from smothered victims, would thus have been saved!

What otherwise and better could the afflicted citizens of Illinois have done? There was the Mormon city of Nauvoo, with its fifteen thousand inhabitants and growing like a mushroom, with "cranks" drawn to it by its deluding and lying miscreants sent into all the earth; prophet and people hostile to state and nation and proclaiming the early overthrow of all kingdoms but their own; with every male member a well-drilled and well-armed enemy; teaching and practicing crimes and the vilest abominations, and throwing over the whole the shocking pretence of religion! Had this development gone on unchecked a few years more, the state of Illinois would have been almost under the feet of the Mormons. Reader, had you and your family been residing near Nauvoo at that time, what would you have done? It is much easier to denounce in this case than to suggest a better practical remedy.

On the fourteenth of April, 1849, Brigham Young set out from Winter Quarters with a picked company of one hundred and fifty on an exploring expedition to the Rocky Mountains in search of a new location. On the twenty-fourth of July of the same season, they reached the Salt Lake Valley.

"When Brigham Young and the body of the pioneers first got a glimpse of the Great Basin, there was a universal exclamation: 'The Land of Promise! The Land of Promise! held in reserve by the hand of God for the resting-place of his saints!'" Thus writes the historian. After a tedious journey over unmade roads, a distance of eleven hundred miles, and passing through so many difficulties by the way, it would have been strange indeed had the weary travelers gazed upon the beautiful scenery of Salt Lake Valley without admiration and "ecstasies of joy."

"From the mouth of the cañon through which the pioneers had entered the valley, the view is ravishing. In the distant west the Great Salt Lake lies glistening like a sheet of silver, and in every direction that the eye can travel lofty mountains bound the horizon."[1]

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[1] Rocky Mountain Saints, p. 259.

It was promptly decided to make that valley their future home, and within four days the future city of Salt Lake was staked out, reserving, even then, a ten-acre block in the center for the location of the tabernacle and temple, where those costly structures have since been erected.

In the autumn most of this pioneer party returned to their friends on the Missouri River at Winter Quarters, and when the spring came (1848) a large body took up their line of march for the Salt Lake Valley.

Soon after, four thousand more followed Brigham into the mountain valley, and during that year almost all the Saints from Illinois, Missouri, and many other places, joined in the pilgrimage, and the new settlement in the "desert" suddenly became a thriving city.

A general epistle was issued in December, 1847, by Brigham Young to the Saints in Europe, announcing the location of "Zion" henceforth to be in the Rocky Mountains, and that immigrants were to come from Liverpool to New Orleans, then up the Mississippi to St. Louis, thence up the Missouri River to Council Bluffs, and then across "the plains" by wagon and foot-trains. Young's overweening ambition and bombast appeared in this letter in his proclaiming that the Mormons were now "at peace with all nations, kingdoms, powers, governments, authorities," and he invited "presidents, emperors, kings, princes, nobles, governors, rulers, and judges to come and help us to build a house to the name of the God of Jacob."

One important incident of this journey should be noted. Brigham Young sent a Mormon elder to Washington City to beg of President Polk that the United States would in some way assist the Mormons to get across the plains or to reach the Pacific coast *via* Cape Horn. After the elder had, by many interviews, presented his plea to the President, the cabinet, and other leading men, permission was given to Colonel Kearney, then *en route* to the Mexican War, to add to his force five hundred Mormon volunteers, from among those who were then crossing the plains, and that twenty thousand dollars of advance pay might be given them. Volunteer soldiers were coming forward in larger numbers than the government required, and this offer to the Mormons was purely a charitable one to assist them in what the Mormons represented was "their distress." Brigham Young eagerly sent the five hundred men and not less eagerly received the twenty thousand dollars of advance pay; and also sent his agent along with these soldiers till the next pay-day arrived to secure the next twenty thousand dollars. "There are very hard stories told about the use of this money in the hands of Brigham. Affidavits, bearing evidence of truthfulness, have been made of his heartless indifference to the wants of the wives and families of the absent soldiers."[1]

The kindly purpose of the United States government and the fact that this was clearly understood by the Mormon leaders at the time are shown also in a letter of the late Mormon president, John Taylor, to *The Millennial Star*, the Mormon organ in England at that time, in which he says: —

"The President of the United States is favorably disposed toward us. He has sent orders to have five hundred of our brethren employed in an expedition to California. . . . It amounts to the same thing as paying them for going where they were destined to go without."

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[1] Rocky Mountain Saints, p. 247.

Nevertheless, afterwards, Brigham Young fiercely attacked the action of the United States government in this matter by declaring that the government demanded these five hundred men as a peremptory draft, and that it was done merely to take away from the emigrants their natural protectors that the women and children and others might be cut to pieces by the Indians. One Mormon said from the pulpit in Salt Lake City: —

"This was done that our teams and our women and our children might be left defenceless in the Indian country, and so be killed or perish. They said that if we would furnish the men we might go on in peace; if not, they would cut us off on our journey."

This bold falsehood has been harangued to the Mormons through all their Utah history and in all parts of the world, for the purpose of nursing hatred toward the United States, while Brigham, Taylor, and all the old leaders knew all the time of its utter falsity. It has had a powerful influence for disloyalty upon the Mormon people.

CHAPTER IV.

THE FIRST TEN YEARS OF MORMONISM IN THE ROCKY MOUNTAINS.

WHEN Brigham Young led the Mormons into the Rocky Mountains it was his purpose to locate them outside of United States territory and to set up an independent empire which should have no higher ruler than the despot who should sit as president of the Church of Jesus Christ of Latter Day Saints. When he chose the Valley of Salt Lake he supposed he was beyond the reach of United States laws, as that country then (1847) belonged to Mexico, and he did not fear any force which the Mexicans could bring against him.

Young's vision of autocratic empire was quickly dissolved. The Mexican War terminated in the treaty of Guadaloupe Hidalgo, in March, 1848, by which the territory now embraced in Utah, Nevada, New Mexico, and Upper California was ceded to the United States. Thus, within eight months after the Mormons laid out the city of Salt Lake they found themselves, unexpectedly and much to their mortification, again within the limits of the government to which they have never willingly owned loyalty. Had Brigham Young, however, then known that the United States government would *wait forty years* before it took any effective steps toward breaking up the Mormon harem he would have been less regretful. After the first season in the Salt Lake Valley the Mormons sent out over all the earth the most extravagant accounts of the unparalleled productiveness of the soil in that "desert." They claimed that wheat yielded "sixty bushels per acre;" that one grain of wheat brought seventy-two heads of wheat; that after one crop of barley had been harvested the ground was resown the same season and yielded a second crop four times the amount of the first; that after one crop of oats had been cut the old roots put forth new leaves and a second abundant crop was harvested; that the same soil yielded three successive crops of peas in one season; etc. etc. But a clerk in Brigham Young's office, in a letter to *The Millennial Star*, at Liverpool, England, outrivaled all the Saints in his account of the glories of the new Zion as follows: —

"Above all, they report that (Dr.) Mother Sessions has had a harvest of 248 little cherubs since living in the valley. Many cases of twins. In a row of seven houses joining each other, eight births in one week. Oh, ye hungry souls, rejoice and shout for joy! Oh, ye barren; ye who have been bereft of your children, praise the Lord! The place is found where you can rear your tender offspring like olive branches around your table. . . . Hosanna!"[1]

"However much the foreign Saints may already have rejoiced in the Latter Day faith, such a letter was worth a hundred sermons and epistles upon emigration. The author well remembers how it caught the toiling, struggling, poor Saints of Britain, and the delicate comfort extended to the spinsters was not unappreciated. Many a downcast, mourning soul drank consolation and sang with joy, 'To the West, to the West, to the land of the free!'"[2]

Immigrants began to pour in like bees into a field of buckwheat in full blossom. One company of six hundred crossed the ocean, rounded Cape Horn, and came in by way of California. But grasshoppers came also, and the next season's crops were destroyed.

"In the spring of 1849 the inventory of provisions showed that there was only three quarters of a pound of breadstuffs per day for each person up to the fifth of July. The people were put upon rations, and much suffering ensued. Many of them went out with the Indians and dug small native roots, and ate them with anything they could get. It is related that some, in their destitution, even took the hides of animals with which they had covered the roofs of their houses, and cut them up and cooked

[1] Rocky Mountain Saints. [2] Ibid.

them for their use. The desert to which they had come was as cheerless as their past history. From cruel foes they had fled to as unfeeling a wilderness. Starvation and nakedness stared in the gloomy faces of the desponding people. Murmurs and complaints were uttered. Brigham quelled everything; scolded, pleaded, threatened, prophesied, and subdued them. With a restless but resistless energy he set them to work, and worked himself as their example. He directed their labors, controlled their domestic affairs, preached at them, to them, for them. He told foolish anecdotes to make them laugh, encouraged their dancing to make them merry, got up theatrical performances to distract their minds, and made them work hard, certain of rendering them contented thereby. Brigham swayed them at his will. They learned to dread his iron hand, and were daunted by his iron heart."

"The harvest of 1849 was fortunately abundant, and all was saved."[1]

Young resolved not to be deterred from realizing his dream of independent empire. The Mormons arrived in the Salt Lake Valley in July, 1847, and in March, 1849, Brigham Young proceeded to organize, by a convention of citizens, "a free and independent Government by the name of the State of Deseret," and gave it boundaries which would include Utah, Nevada, and Arizona, and parts of New Mexico, California, Idaho, Wyoming, and Colorado. He had no idea of confining the Saints within narrow limits which would expose them to the possibility of having neighbors. He was "chosen" governor of the "State of Deseret," and delegates were sent to Washington to get admission to the Union.

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[1] Rocky Mountain Saints, p. 271.

Congress, however, ignored the pretentious "Deseret," and in 1850 organized a territory of fair proportions and named it Utah. Although Brigham Young was appointed governor of Utah Territory, he never gave up, during his life-time, the organization of the State of Deseret nor his governorship of that shadowy realm. Out of congressional compulsion he carried on the territory of Utah, but on the next day after the territorial legislature of Utah would adjourn, Brigham Young, as "governor of Deseret," would convene the same persons as the "legislature of Deseret," read his message to them, and then some one would move that the laws which had just been enacted by the legislature of Utah be the laws for the State of Deseret. This motion would be carried and then this state legislature would adjourn. This childish and disloyal farce was kept up for over a quarter of a century. This accounts for the prominence given to the name "Deseret" in their literature.

President Millard Fillmore appointed Brigham Young governor of Utah Territory, and other Mormons to the offices of associate justice, United States attorney, and United States marshal. This appointment of Mormons to important offices under the United States government, when the character of the Saints was well known, and when Young already had several wives, was the beginning of shame to the United States. The Mormons have ever since, and especially in their efforts to secure statehood for Utah as late as 1887,[1] used this appointment as an argument that the government had winked at polygamy for many years, and therefore ought not now to refuse statehood to that polygamous territory.

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[1] George Ticknor Curtis, the attorney for the Mormons, in *The Forum* for November, 1887.

The federal territorial officers who were not Mormons were treated with so much indignity, and their lives put in such jeopardy by the Mormons, that they soon resigned and left the territory. One of the court judges in a public address ventured to denounce polygamy, and Brigham Young made a threatening reply and "the people would have torn the federal functionary into shreds if the prophet had not restrained them."[1] The Mormon legislature then gave to the territorial probate courts the jurisdiction that belonged to the United States courts, and thus the Saints had it all their own way for a time.

But the United States government appointed other officers to take the place of those who had left the territory. Judges Reed and Shaver were appointed to the vacant judgeships, and Mr. Ferris to be territorial secretary. It was not only very unpleasant, but very hazardous, to accept a government appointment at this time in Utah, unless the officers were obedient to the desires of Brigham Young. Judge Shaver had some difficulty with Brigham Young and was soon afterward found dead in his bed; Judge Reed went eastward again and soon died; while Secretary Ferris early decided to go on to California.

A third supply of United States officers appeared in Salt Lake City, after a time, some of whom were Mormons, and some were of more benefit to the Mormons by their subserviency than they would have been had they been open adherents. It is one of the most surprising facts in the whole history of this national disgrace that Presidents Fillmore and Pierce should have appointed Brigham Young to be governor of the territory, and other Mormons to several minor offices. President Pierce re-appointed Young in 1855. and at one time all the government officers in the territory, except two, were Mormons. The temper of the prophet may be seen from his address at the Mormon Tabernacle, in June, 1853. It had been reported that Young had declared concerning President Zachary Taylor, "Old Zachary is in hell, and I am glad of it;" but Brigham testified: "I simply bore testimony to the truth of it." When the loyal sentiment of the country was aroused against him and demanded his removal, he declared in a public discourse: "*I am and will be Governor, and no power can hinder it*, until the Lord Almighty says: 'Brigham, you need not be Governor any longer.'" Even after this, President Pierce re-appointed him governor of the territory and also superintendent of Indian affairs.

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[1] Rocky Mountain Saints.

In 1857, in a dispute between a United States marshal and a Mormon officer claiming the same office under Mormon territorial appointment, the United States district judge, George P. Stiles, decided against the Mormon claim. The Mormon lawyers in the court-room at once threatened the judge with personal violence, and he immediately adjourned the court. A Mormon mob afterwards entered his office, carried off and concealed the records of the United States courts, and burned his office with his private books and papers.

About this time the Mormon authorities commanded ("counseled!") seventy of their families to remove some seven hundred miles and begin a Mormon settlement in Carson County. The Gentiles were already there, and the usual hostilities sprang up. The two communities armed and prepared for battle, but, after camping in front of each other for two weeks, the Mormons withdrew.

From that day until the present (1890) the Mormon officials have invariably pursued a well-defined policy toward all United States officers, as follows: —

The Mormons would first attempt by attentions and flattery to blind the eyes of government officers and win them over to become defenders of the Saints, or at least their apologists. Mr. T. B. H. Stenhouse, from his twenty-five years of life as a high Mormon official, and whose daughter became the fourth polygamous wife of Brigham Young's oldest son, knew intimately whereof he was speaking when he described this policy.

He says that newly arrived United States officers would be received with great consideration by Brigham Young; would be invited to his house and be introduced to some of his wives; would receive complimentary tickets to the Mormon entertainments at Social Hall, and would there be introduced to the assembled Saints by Young, with high-sounding titles. If these attentions produced the intended effect, the flattered officers would declare that the Mormons were the best people in the world; would immediately write letters to eastern newspapers that the Mormons had been greatly misrepresented and that they deserved sympathy rather than censure.

One such United States judge joined the Mormon Church; other officers danced at Mormon balls; others traveled over Utah with Brigham Young in his annual parade.

"The ostensible 'friendship' of these federal officials has done a great wrong to the people of Utah. Whoever else has been deceived by such testimony, there is no reason for concluding that either the ruling priesthood or the officials themselves were among that number.

Brigham's enmity against the government was too deeply rooted for him ever to have trusted one of its representatives beyond what he wanted the public to be told.

"These few pliant officials have more successfully covered up the wrongs committed in Utah, have done more to shield the guilty and to deceive the public, than all their other federal associates have ever been able to do in telling the truth, enforcing the execution of law, bringing crime to light, and reaching the guilty with punishment.

"Concealment encouraged fanaticism, and *crimes were committed which would never have been attempted had the vigilance of the law been a certainty.* Had the wrongs and murders in Utah been dealt with promptly at the time of their occurrence, it would have been to the honor of the territory to-day that the violation of law had never gone unpunished, and that terrible fanaticism, which struck terror into the souls of all who witnessed its influence, would have been suppressed in its infancy."[1]

It should also be noted that this method of blinding the eyes of visitors in Utah by assiduous attentions from Mormons has been, throughout their history, their favorite method of dealing with all strangers, and especially all who may possibly be newspaper correspondents. They are "taken in hand" from arrival to departure, and many are thus deceived, and write long articles about the hospitality of the Saints, and how much they have been misunderstood and misrepresented. Let every wise reader understand that such writing only shows either that the writer thereof has been successfully "hoodwinked," or that Mormon practices are not distasteful to him.

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[1] Rocky Mountain Saints, p. 286.

In case the foregoing method has not accomplished its purpose with all United States officers they have then, by falsehoods, set the officers at variance with each other, and then laughed behind the curtains to see the majesty of United States laws!

If these methods have not been successful, threats, intimidation, and, in some cases, assassination have followed, concerning which more particulars are given hereafter in these pages. In all these methods the basis of Mormon success has always been in the fact that *some* of the United States officers would be in sympathy with them.

When fawning, quarrels and violence have failed to shake the faithfulness of some officers, the last resort has been slander. Mr. T. B. H. Stenhouse says: "From the beginning of Mormonism the ruling authorities have accepted *defamation of character as the best weapon with which to assail.*"

As soon as a federal officer is appointed to Utah, the Mormons quietly have the record of all his past life searched out, and the documents concerning every weak spot are carefully "pigeon-holed," to be brought forth, exaggerated and discolored, when the time for attack shall come. These slanderous reports generally appear first in some daily paper in New York City, Washington, or Chicago. In some cases bad men have been appointed to government offices and the Mormons were quick to make the most of such instances, if the officer was against them. If he was their friend, his peccadilloes or other immoralities were covered. As early as 1854 United States officers who were capable of such baseness were enticed into houses of ill-fame, and then either exposed or a threatened exposure would be held as a club over their heads. Of such Young said in a sermon in the tabernacle: "The Lord put a hook into their noses." One thing is certain: the "hook" was always held in the hands of Brigham, who never failed to pull it when Mormonism needed an unwilling servant. The same method was attempted upon United States officers as late as 1887. So far as they have been knowingly led into such places, no right-minded person will regret their discomfiture, but it is safest to take Mormon statements at zero unless substantiated by other evidence.

On the twenty-fourth of July, 1857, the tenth anniversary of their arrival in the Salt Lake Valley, the Mormons had a celebration and Brigham Young made an address in which he reminded them that he had said, ten years prior, that if they could have ten years of unmolested peace, he "would ask no odds of Uncle Sam," and he was now ready to declare that "God was with them," and he would now "ask no odds of Uncle Sam;" and he prophesied that in twelve years more he would himself be President of the United States, or would dictate who should be.

When James Buchanan became President he appointed a new set of officers for Utah Territory, and the secretary of war gave orders that Utah should be made a military district and an army sent there to protect the United States officers. Major-General Stewart Van Vliet was sent in advance to Salt Lake City to prepare for the needs of the coming army. A Mormon agent in New York heard of the move of the government and immediately hastened across the continent to apprise Brigham of the approaching military force. Brigham went into a rage and promptly began preparations for war. Messengers were immediately sent to the Mormon colony at San Bernardino, California, and to that in the Carson Valley, to leave everything and hasten to Salt Lake City.

"The Saints had no time now to lose; the enemy was approaching their homes. War was then everything in Utah. The leaders preached war, prayed war, taught war; while saintly poets scribbled war, and the people sang their ditties. 'The God of Battles' was the deity of the hour, and his influence was everywhere seen and felt. Public works and private enterprise were alike suspended, while every artist who had sufficient genius for the manufacture of revolvers, repairing old guns, or burnishing and sharpening rusty sabres and bayonets, was pressed into service for the defence of Zion. The sisters too were seized with war-fever, and their weaving and knitting talents were fully exercised in preparation for the coming campaign. It was a great time for rejoicing in the Lord, cursing Uncle Sam, and keeping powder dry." [1]

A special agent was hastened to Europe to call back to the Utah "Zion" all elders on "missions" abroad, while the elders in the eastern states, as well as those on the Pacific coast, were summoned home.

The Mormon poets also joined in arousing enthusiasm for a war with the United States, and the tabernacle services rang with the following song: —

UP, awake, ye defenders of Zion!
  The foe's at the door of your homes;
Let each heart be the heart of a lion,
  Unyielding and proud as he roams.

Remember the wrongs of Missouri;
  Forget not the fate of Nauvoo;
When the God-hating foe is before ye,
  Stand firm, and be faithful and true.

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[1] Rocky Mountain Saints, p. 253.

Opposed by a proud, boasting nation,
  Their numbers, compared, may be few;
But their union is known through creation,
  And they 've always been faithful and true.

Though assisted by legions infernal,
  The plundering wretches advance,
With a host from the regions eternal,
  We 'll scatter their troops at a glance!

The Mormon newspapers — *The Mormon*, published in New York City, and *The Western Standard*, at San Francisco — were ordered to be discontinued. The Mormon missionaries returning from Europe crossed the Atlantic under assumed names and fictitious occupations, and upon arriving in New York secreted themselves until they could take steamers for the Pacific coast, rather than risk a journey across the plains where they might get sight of the United States troops. Those who dared to return to Utah overland went by different routes and carefully avoided recognition.

All this fear was most ludicrous, for the government was not making war upon the Mormons, but merely planting the headquarters of a military district at Salt Lake City that a military force might be at hand to sustain the United States officers in that territory.

Major-General Van Vliet, upon his return to Washington, reported to the secretary of war, in part, as follows: —

"He (Brigham) stated that the Mormons had been persecuted, murdered, and robbed in Missouri and Illinois, both by the mob and state authorities, and that now the United States were about to pursue the same course, and that therefore he and the people of Utah had determined to resist all persecution at the commencement, and that the *troops now on the march for Utah should not enter the Great Salt Lake Valley.* As he uttered these words, all there present concurred most heartily in what he said.

"I attended their service on Sunday, and in the course of a sermon delivered by Elder Taylor he referred to the approach of the troops, and declared *they should not enter the territory.* He then referred to the probability of an overpowering force being sent against them, and desired all present who would apply the torch to their own buildings, cut down their trees, and lay waste their fields to hold up their hands; every hand in an audience numbering over four thousand persons was raised at the same moment.

"At present Governor Young exercises absolute power, both temporal and spiritual, over the people of Utah, both of which powers he and the people profess to emanate directly from the Almighty. Hence the opposition of the people to a new governor, and the remark of Governor Young that should Governor Cumming enter the territory, he would place him in his carriage and send him back.

"I heard Elder John Taylor, in a discourse to a congregation of over four thousand Mormons, say that none of the rulers of the earth were entitled to their positions unless appointed to them by the Lord, and that the Almighty had appointed a man to rule over and govern his Saints, and that man was Brigham Young, and that they would have no one else to rule over them."

The next day after General Van Vliet left Salt Lake City for Washington (on September 14, 1857) Brigham Young issued a proclamation to the "citizens of Utah," in which he declared war against the United States forces, which he said were coming to conquer that territory, and said: —

"We are invaded by a hostile force, who are evidently assailing us to accomplish our overthrow and destruction. For the last twenty-five years we have trusted officials of the government, from constables and justices to judges, governors, and presidents, only to be scorned, held in derision, insulted, and betrayed. . . .

"Our opponents have availed themselves of prejudice existing against us because of our religious faith, to send out a formidable host to accomplish our destruction. We have had no privilege, no opportunity of defending ourselves from the false, foul, and unjust aspersions against us before the nation.

"The government has not condescended to cause an investigating committee or other person to be sent out to inquire into and ascertain the truth, as is customary in such cases. . . .

"*Therefore*, I, Brigham Young, Governor, and Superintendent of Indian Affairs for the Territory of Utah, in the name of the people of the United States in the Territory of Utah: —

"1st. Forbid all armed forces of every description from coming into this Territory, under any pretence whatever.

"2d. That all forces in said Territory hold themselves in readiness to march at a moment's notice to repel any and all such invasion.

"3d. Martial law is hereby declared to exist in this Territory from and after the publication of this proclamation, and no person shall be allowed to pass or repass into, or through, or from the Territory without a permit from the proper officers."

The United States was not even proposing to make war upon the Mormons, but merely to protect its own courts. Brigham's nature is seen in darkest colors when we note that he used these words *after* Van Vliet had fully explained to him the peaceable object of the military expedition.

On the next Sunday Young preached twice to his people, and said: —

"This people are free; they are not in bondage to any government on God's footstool. We have transgressed no law, and we have no occasion to do so, neither do we intend; but as for any nation's coming to destroy this people, God Almighty being my helper, they cannot come here. [The congregation responded with a loud "Amen."]

"We have borne enough of their oppression and their hellish abuse, and we will not bear any more of it, for there is no just law requiring further forbearance on our part. . . . Come on with your thousands of illegally ordered troops, and I will promise you, in the name of Israel's God, that you shall melt away as snow before a July sun.

"I have told you that if this people will live their religion, all will be well; and I have told you that if there is any man or woman who is not willing to destroy anything or everything of their property that would be of use to an enemy if left, I wanted them to go out of the territory. And I again say so to-day; for when the time comes to burn and lay waste our improvements, if a man undertakes to shield his, he will be sheared down. Before I will suffer what I have in times gone by, there shall not be one building nor one foot of lumber, not a stick, nor a tree, nor a particle of grass or hay that will burn left in reach of our enemies. I am sworn, if driven to extremity, to utterly lay waste, in the name of Israel's God."[1]

When we remember that the rank and file of the Mormon people were ignorant, deluded, and fanatical, and that they were at this time one thousand miles from civilization and railroads and where escape was impossible, and looked upon Brigham as a real prophet of the Lord whom they should believe in and obey, and that the life or property of any human being who stood in the way of Young's will was doomed, and that he was surrounded by a priesthood of officers as unprincipled and remorseless as himself, — when all these facts are kept in mind, it must temper our judgment against the mass of Mormon people for their rebellious acts, and at the same time intensify our condemnation of Young and his co-conspirators for their causeless treason.

The Mormon rebels were commanded by Daniel H. Wells, a high officer of Young. The United States troops must enter the Salt Lake Valley through Echo Cañon, a narrow defile twenty-five miles in length, with precipitous sides, stretching through the Wahsatch range. Upon the summit of the rocky cliffs overlooking this cañon the Mormons erected stone breastworks and dug trenches within which to conceal their riflemen; and upon the overhanging peaks great heaps of rocks were piled. Then upon the opposite side of the defile dams were constructed in which to gather water. Thus when the United States troops would pass through, the water was to be poured down in a destructive torrent upon them. Those who should escape this would rush to the other side of the defile only to receive upon their heads the deadly bowlders to be thrown from the heights above and the bullets from the concealed rifle-pits. This was the Mormon plan of attack, should the troops escape the dangers of the plains and the murderous Mormon devices to destroy them before they should enter the cañon. In this latter, however, they were practically successful. The whole expedition was a miserable failure, bringing great sufferings and many deaths to the soldiers and a loss of millions of dollars to the United States, while it only added to the defiant and rebellious spirit of the Mormons.

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[1] The Deseret News, the Mormon organ, November 18, 1857.

On the fourth of October the Mormon general, D. H. Wells, issued the following order to his subordinates: —

"On ascertaining the locality or route of the troops, proceed at once to annoy them in every possible way. Use every exertion to stampede their animals and set fire to their trains. Burn the whole country before them and on their flanks. Keep them from sleeping by night surprises. Blockade the road by felling trees or destroying the fords where you can. Watch opportunities to set fire to the grass on their windward, so as, if possible, to envelop their trains. Leave no grass before them that can be burned. Keep your men concealed as much as possible, and guard against surprise."

The United States forces were wholly inadequate in numbers to cope with the Mormons when all the odds were against them. They were few in numbers; the route was through a barren desert; they knew nothing of the country, while the Mormons, who were harassing them at every step, knew every spot in all that region; winter was near at hand, while the cold was pitiless and the forage supplies nearly exhausted; no grass could be had to recruit the starving animals, for the Mormons burned all the grass in advance of the army. There was great danger that the entire force of men, horses, and cattle would suffer death before they could get relief, and a large part was, indeed, "wasted away," according to the orders of Brigham. One government supply-train near the Green River and another on the Sweetwater were burned by the Mormons, and many of the cattle stampeded. The teamsters and wagon-masters, who were now useless to the army, and other civilians were given a supply of provisions, and started back homeward, but nearly all perished upon the plains — the victims of cold, exposure, and Indians. Soon the exhaustion of the animals in the slowly advancing army was such that their utmost advance was only three miles per day. The prospect of certain and fruitless death for the whole force began to awaken open murmurings among the helpless soldiers. At this critical time their new commander — Colonel Albert Sidney Johnston, of subsequent fame as a general in the Southern army of the Rebellion — reached the army, ordered the return of the troops to Camp Scott, near the site of Fort Bridger, for winter quarters, which they reached November 16, 1857.

The snow was deep, the animals weak and starving, and the retreating army required fifteen days to make the last thirty-five miles of their perilous march. Many men, cattle, and mules perished in the cold. The road was marked with the dead and dying animals. On the Sweetwater fifty-seven head of horses and mules were frozen in one night; on the night of the sixth of November five hundred animals died around the camp, which was named the "Camp of Death;" fifteen oxen froze to death while crowding together in one bunch. From the stampeded and stolen cattle, the Mormons in Salt Lake received eight hundred in October and five hundred in November, and then sang one of their most popular songs: —

There 's seven hundred wagons on the way,
Du dah!
And their cattle are numerous, so they say,
Du dah! Du dah day!
Now, to let them perish would be a sin,
Du dah!
So we 'll take all they 've got for bringing them in,
Du dah! Du dah day!
Chorus. — Then let us be on hand,
By Brigham Young to stand,
And if our enemies do appear
We 'll sweep them off the land.[1]

The sufferings and humiliations of our soldiers at Camp Scott during that winter of 1857–58 were extreme. The settlers who could reach them got twelve dollars a gallon for their whiskey, three dollars a pound for tobacco, sugar, and coffee; while the Indians got five dollars a pound for their salt. Their animals were too weak to work, and the soldiers themselves had to haul their own wood five miles by hitching themselves in spans of sixteen or more to one wagon. When the United States army — defeated, stripped, and powerless — turned its steps backward, the Mormon forces went home to their warm valley of plenty, and there was great rejoicing. A "Welcome to the returned Warriors of Zion" was sung, as follows: —

Strong in the power of Brigham's God,
Your name 's a terror to our foes;
Ye were a barrier strong and broad
As our high mountains crowned with snows.

Fear filled the myrmidons of war,
Their courage fell in wordy boast;
The faith and prayers of Israel's host
Repelled the tyrant's gory car.

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[1] Rocky Mountain Saints, p.

"The orators of the tabernacle waxed bold and spoke of the government and the army in terms of supreme contempt. A questioning voice was never heard; there was one current of unvarying boast of independence and victory for Israel, and of defeat and disgrace for the nation. For years previous, the people had been taught to look forward to the time when 'the kingdom' should throw off its allegiance to all earthly power, and now they naturally concluded that 'the long-expected, blessed day' had arrived."[1]

The sermons in the Mormon tabernacle during this winter were boastful to vulgarity. They declared that the army at Camp Scott was so weak that "a swarm of long-billed mosquitoes could eat them up at a supper spell;" and one speaker declared that he had "wives enough to whip the United States," and another said that "the whole United States and the whole world could not prevail against the Saints."

A correct picture of the utter delusion of the common Mormon people at this time (1857–58) is found in the following extracts from a letter from a Mormon woman in Salt Lake City to her children in Providence, Rhode Island: —

"I expect you have heard the loud talk of Uncle Sam's great big army coming to kill the Saints. Now, if you did but know how the Saints rejoice at the folly of the poor Gentiles! There are about four thousand on the border of our territory, and six hundred wagons, — one naked mule to draw them, all the rest having died. The men are sitting in the snow, about a hundred and fifteen miles from us, living on three crackers a day and three quarters of a pound of beef a week. Thus you see the old prophet's words are fulfilled: Whoever shall fight against Zion shall perish. The time has come when the Lord has called all the elders home, and commanded them to bind up the law and seal the testimony. They are now coming home as fast as possible. What comes next? The judgment, hailstorm, thunder, lightning, pestilence, war; and they that will not take up the sword against their neighbor must flee to Zion for safety. Will you come, O my dear children?"[1]

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[1] Rocky Mountain Saints, p. 375.

There is no doubt whatever that the majority of the Mormon people have from that day believed in all ignorant sincerity just as that mother believed then; and that they still believe so, and do not doubt, even yet, that, though it be two hundred thousand Mormons against over sixty-five millions of people, the Mormons will yet be victorious. There are the best reasons for believing that if the United States government had, in 1858, — as it then had every legal and moral right to do, — punished the Mormon leaders with such severity that most of them would have been destroyed, and the remainder made to supplicate for mercy, then the Mormon common people would have had the scales torn from their eyes, and the shell of their delusion so broken that Mormonism would now have been a thing of the past.

Although such a course would, for the time being, have been hard for the leaders, yet it would have saved many thousands of women and children and of deluded men from countless sufferings and debasement. The United States government committed a grave error when it compromised its honor by appointing polygamous Mormons to hold federal offices; and when it refrained from visiting upon Brigham Young and his leading officers in open rebellion the punishment they deserved, or even demanding that they should sue for peace, or even requiring a probation of true loyalty, the government then did an irreparable wrong. The result has been — the rapid growth of the Mormon tumor and national shame through forty long years.

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[1] Rocky Mountain Saints, p. 379.

The outcome of this military expedition of the United States to its rebellious territory was that in the spring of 1858 the troops escorted the new governor, Alfred Cumming, of Georgia, to Salt Lake City, marching through the Echo Cañon and the streets of the city in peace. Brigham Young's sober second thought had convinced him of the utter folly of resistance. Neither Brigham nor his people was punished, and President Buchanan sent special commissioners all the way to Utah to bear to the offenders the pardon of the United States! Whether our government also sent an apology to Brigham for attempting to protect United States officers, or whether it promised never to do so again, is not stated.

But the commissioners of an unasked pardon, upon their arrival in Salt Lake City in June (1858), found the city deserted. Brigham Young, fearing that a large army would visit them in the spring with such punishment as he well knew they deserved, had in March announced that the Mormons were to evacuate Salt Lake City. This move was just as causeless and unreasonable as had been his ludicrous bluster and military attitude against the government a few months previous.

" Before anything was learned upon which to base a well-grounded hope of a peaceful adjustment of the difficulty between Brigham Young and the government, 'counsel' had been given to the Saints to vacate the city and to move southward. Obedient to this 'counsel,' the people gathered all that they could take with them 'upon wheels,' and, leaving the rest of their possessions as best they could, prepared for another exodus.

"Before turning the key to the outer door for the last time, straw, wood, shavings, and everything combustible was massed in heaps and placed throughout the houses, so that if it became necessary to burn the city, the work of destruction would be so speedily executed that there would remain no shelter for the advancing enemy or their camp-followers. Less than a score of men were left behind to apply the torch and repeat upon a small scale the tragedy of Moscow, should it become necessary.

"The governor (Cumming) followed his 'constituents' fifty miles south, beseeching them to turn back, and representing to them that there was no danger to be apprehended from the troops; that their homes would be preserved, and that they would be unmolested; but it was to no purpose. As well say to the tidal wave: 'Hitherto shalt thou come, but no further.' The governor and the peace commissioners spoke in vain. The power that led away the Mormons from their firesides alone could send them back again.

"At Provo, on the fifth of July, Brigham announced his intention to return to Salt Lake City, and left the people to do as they pleased. In a few hours afterwards the greater number were on the march home. Many who had exhausted their resources in going south were unable to return immediately, and some remained permanently where the flight had landed them.

"In this memorable flight there were probably no less than thirty thousand persons on 'the move south' from the latter part of March till the beginning of August."[1]

CHAPTER V.

MAKING CONVERTS IN EUROPE. — ONE WOMAN'S LIFE IN MORMONISM.

SOME years ago Mrs. T. B. H. Stenhouse wrote a book entitled "An English Woman in Utah; or, A Life's Experience in Mormonism." For twenty-five years she and her husband were devoted Mormons, he standing very high in the counsels of the church and near to Brigham Young, and she suffering the trials and degradation which polygamy has brought upon so many families in Utah. Both husband and wife were far above Mormons generally in intelligence and character. He was an exceptionally able preacher, as preaching goes among the Mormons; was editor of a paper called *The Mormon* in New York City, and afterwards editor and proprietor of *The Salt Lake City Daily Telegraph.* They experienced nearly all the phases of life among the Mormons, except those of abject poverty. Their intelligence and material prosperity kept them above those experiences which the large majority of victims to Mormonism have passed through. They were reputable people, born and reared in England; he went as foreign missionary for Mormonism to Italy, and both went to

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[1] Rocky Mountain Saints, pp. 394, 398, 399.

Switzerland; then emigrated to Utah; there went into the vileness of polygamy; saw their daughter become the fourth wife of Brigham Young's oldest son, Joseph A. Young. Afterwards they experienced the efforts and success of Brigham Young to break Mr. Stenhouse down in business; finally they opened their eyes to the delusions and enormities in which they had lived, left the Mormon Church, and experienced the most shocking indignities and persecutions therefor. Afterwards, not being able to endure the constant annoyances to which they were subjected by the Saints in Salt Lake City, they moved to California, where Mr. Stenhouse died. Mrs. Stenhouse returned to Salt Lake City, where her children lived, but finding it very unpleasant there, went back in her old age to dwell among the scenes of her childhood in England, where she was still living in 1888.

It will help to give a true picture of Mormonism — especially its better phases — to trace the actual life of this husband and wife through all their varying experiences in Mormonism during twenty-five years, and their observation of the experiences of others. That this picture may be as life-like as possible it will be given, so far as space will permit, in Mrs. Stenhouse's own words. It adds to the value of her testimony that it is entirely reliable.[1]

She lived at Southampton, England, and in her early years united with the Baptist church, of which her father and mother were also members. While still quite young, she went to France, where she remained three years as governess in a French family; there she became engaged to be married to a Frenchman of high rank and ample fortune. While visiting her parents during a vacation she came under the influence of Mormon missionaries who were then preaching in Southampton. Her parents had already embraced Mormonism, and although she at first denounced it as a delusion and declared she would never become a believer, she finally yielded to its seductions, joined the Mormon Church, and was sought in marriage by the Mormon missionary through whose influence she had been converted, Mr. T. B. H. Stenhouse. She says: "The trial of my profession in the new faith came swiftly to my door. My marriage engagement must be broken off. I was brought face to face with the fact that I could not marry out of the Mormon Church. Great as was the trial, and painful as was the sacrifice, I resolved to be true to my religion."

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[1] All the quotations from Mrs. Stenhouse in this and some of the following chapters are from her book, "An English Woman in Utah," by Mrs. T. B. H. Stenhouse, published by Sampson Low, Marston & Co., Fleet Street, London. To avoid repeated foot-notes, this general acknowledgment is here made. The paragraphs quoted herein have first been greatly condensed.

She soon married Elder Stenhouse, and says: "I was now a Mormon in every sense of the word, although entirely ignorant of Utah politics and polygamy. My dreams were of a life of happiness spent in seeking to convert the whole world to the religion of Jesus, which I believed had been restored again to earth by the ministry of holy angels. There was no sacrifice too great for me to make, there was no object too dear for me to resign, if it stood in the way of my sacred calling. Henceforth it was my duty to be entirely forgetful of self and to devote my energies, my all, to the advancement of the kingdom of God. My life was to be identified with the Saints; my faith required it, and I was willing that it should be so."

The character of the Mormon meetings held in England at this time was almost wholly different from Mormon meetings held in Utah. The meetings in England were characterized by most earnest preaching, in which self-sacrifice and a devotion to the best interests of the kingdom of Christ were strongly urged by enthusiasm, great rejoicing, the singing of inspiring hymns, and testimony of new converts who were full of zeal. One of the hymns with which the meetings were apt to be opened was as follows: —

THE morning breaks, the shadows flee;
  Lo! Zion's standard is unfurled!
The dawning of a brighter day
  Majestic rises on the world.

The clouds of error disappear
  Before the rays of truth divine;
The glory bursting from afar,
  Wide o'er the nations soon will shine.

Angels from heaven and truth from earth
  Have met, and both have record borne;
Thus Zion's light is bursting forth
  To bring her ransomed children home.

Another stanza of one of their hymns for such occasions is the following, which seldom fails to produce a marked effect upon a congregation: —

THE Spirit of God like a fire is burning!
  The latter day glory begins to come forth;
The visions and blessings of old are returning,
  The angels are coming to visit the earth.
We'll sing and we'll shout with the armies of heaven,
  Hosannah! Hosannah to God and the Lamb!
All glory to them in the highest be given
  Henceforth and forever: Amen, and Amen.

"The congregation sang with an energy and enthusiasm which made the room shake. Self and the outer world were alike forgotten, and an ecstasy of rapture seemed to possess the souls of all present. Then all kneeled down and prayer was offered for the officers of the church, blessings were invoked upon the Saints with power to convert the Gentiles, and as the earnest words of supplication left the speaker's lips the congregation shouted a loud 'Amen.' There was no prepared sermon (there never is at a Mormon meeting). The people are taught that the Holy Ghost is 'mouth, matter, and wisdom.' Whatever the preaching elder may say is supposed to come directly by inspiration from heaven, and the Saints, listening, as they believe, not to his utterances but to the words of God himself, have nothing to do but to hear and obey. In the evening I listened to a lecture from the missionary upon the character, spirit, and genius of the new church. I was captivated by the picture which he drew of the marvelous latter day work which he affirmed had already begun. The visions of bygone days were again vouchsafed to men; angels had visibly descended to earth; God had raised up in a mighty way a prophet as of old to preach the dispensation of the last days; gifts of prophecy, healing, and the working of miracles were now, as in the days of the apostles, witnesses to the power of God; the long-lost tribes of Israel were about to be gathered into the one great fold of Christ, and the fullness of the Gentiles being come, they too were to be taken under the care of the Good Shepherd. All were freely invited to come and cast away their sins ere it was too late, and the fullest offers of pardon, grace, sanctification, and blessing in this world and the next were presented to every repentant soul.

"Surely, thought I, these are the self-same doctrines which my mother taught me when I knelt beside her in childhood and which I have so often heard urged from pulpits. Who can wonder that I listened with rapt attention and that my heart was even then half-won to the new faith?

"The Mormons in England were then simple and earnest religious people, in many respects like the Methodists — especially in missionary zeal and fervor of spirit. The missionary had come to Southampton without purse or scrip. He was quite a young man and almost penniless, but he was rich in faith and overflowing with zeal. He knew no one there, and, homeless and frequently hungry, he continued his labors. Of fasting he knew much, of feasting nothing. He first preached under the branches of a spreading beech-tree in a public park, and when more favored he held forth in a school-room or public hall. He had come to convert the people to Mormonism or he was going to die among them, and before such zeal and determination discouragements, of course, soon vanished away. Mormonism was bold then in Europe. It had no American history to meet in those days. The reader must remember that at that time polygamy was unheard of as a doctrine of the Saints, and the blood atonement, the doctrine that Adam is God, together with the polytheism and priestly theocracy of after years, were things undreamed of. The saving love of Christ, the glory and fullness of the everlasting Gospel, the gifts and graces of the Spirit, together with repentance, baptism, and faith, were the points upon which the Mormon teachers touched. Who can wonder that with such topics as these, and by fortifying every statement with numerous and powerful texts of Scripture, they should captivate the minds of religiously inclined people?"

Four months after Mrs. Stenhouse's marriage, her young husband was sent as a missionary to Italy, she remaining in England. No provision was made for her support; she was merely committed to the care of the Saints. She suffered greatly even for the commonest necessities of life, for weeks not enjoying even a cup of tea and living upon bread only, but believing most thoroughly in her religion and rejoicing that her husband could be a foreign missionary, and that in thus suffering she was sharing somewhat in the missionary sacrifice. She did not let her husband or her parents know of her destitution.

"I was in extreme poverty certainly," she says, "but for myself I was not in trouble. God would provide for me, I felt, and it was glorious to suffer in a sacred cause. But darker days, days of severer trial, were creeping slowly near me. Up to this time I had worshiped God and loved my husband with a perfect heart. Now the dark shadow of an accursed thing was looming in the distance, and approaching surely, if slowly.

"In some way an idea had got abroad that the Mormons were unsound respecting the marriage question. Still the elders stoutly denied the charge, and the more they were accused the more strenuous became their denials.

"At a public discussion in France, the Mormon apostle, John Taylor, in reply to such accusations, denied them most strenuously, and quoted many passages of Scripture, and from the Mormon book, Doctrines and Covenants, each quotation powerful to put aside even the idea of polygamy; and each powerful as an argument against polygamy itself.

"Let the reader here note the value of what Mormons say when their faith is called in question: Brother Taylor, who spoke at that meeting and utterly denied polygamy, at that very moment when he so atrociously perjured himself, and when he swore that no Mormon had more than one wife, himself had *five wives* living in Salt Lake City! One of his companion missionaries there present had two wives; and the other was married to a mother and her own daughter!

"It became very common for the Mormon elders to discuss in visiting circles the apostasy of the Christian Church from the true order of God's salvation, and prominence would be given to the history of Abraham and his descendants, and occasional allusion would be made to their marital relations. It was very evident that these elders only wanted to drop a word or two here and there to suit those who wanted it, but yet spoke obscurely and mysteriously, unwilling openly to avow. It became very clear to me that some of the elders were polygamists at heart. The more my mind dwelt on these things, the more sick at heart did I become. Sometimes I would sit alone and think of the whisperings of that accursed doctrine which has since brought desolation and anguish to the hearts of so many, many women; think of my future life, dark as its promise even then appeared.

"Sometimes I heard from Italy how my husband was progressing with his work there, and with wifely love I sympathized with him in all his difficulties, for he told me how arduous the task was in which he was engaged.

"It was not the expectation of the Mormon apostles that the missionaries would do much in Catholic Italy. The same causes were in operation there as affected the work in France. Few, if any, really good Roman Catholics have ever joined the Saints. The Irish mission was never successful, and the same may be said of the French and Italian missions. In France and Italy by far the greater part of the people might be classed under two heads, Roman Catholics and infidels. The first had already an infallible guide in which they trusted, and as for the infidels, they ridiculed the idea of any guide at all. Both classes were utterly devoid of that acquaintance with Scripture of which the Mormon missionaries understood so well how to take advantage, and which rendered those so susceptible to religious influences who took the Bible as their basis. The missionaries in Italy soon experienced the difficulties presented by these facts.

"For many years it had been supposed among the Saints that the 'gift of tongues' would be all-sufficient for missionaries, and that they would not have to acquire foreign languages, and the apostles had eloquently discussed the subject in print; but the missionaries soon discovered by experience in foreign lands that this 'gift' was not of much service for practical purposes, and that they must 'acquire' the languages for themselves. A letter from my husband, now in Switzerland, told how he had shut himself up in his room for a whole winter poring over a French grammar, and deploring his hard fate in being denied 'the gift of tongues.'

"Soon after this my husband returned to England, and we attended a general conference of the Mormons in Great Britain held in London. We had preaching and prayers. The business occupied but very few minutes, for no measure was questioned. Among the Mormons there are no opinions, no discussions. The presiding head has made out his program before he comes to the conference, and no one ever questions him. He may, for form's sake, invite the brethren to speak on any point he introduces; but when he has furnished the clew to his wishes, the elders who speak only spend their time in favoring his measures.

"Mormonism was then most successfully preached in Great Britain. There were more Mormons there than in all of Utah Territory. There were fifty conferences, over seven hundred organized 'branches,' and more than six thousand men ordained to the priesthood.

"During all that conference (June, 1851), I listened carefully for a word from the lips of any of the speakers which might indicate in any way that polygamy was a part of the Mormon faith; but not a whisper, not a hint, was uttered. Still I could not altogether banish my apprehension of coming evil; but so bound to secrecy were those who did know of polygamy being practiced in Utah that there was not one who would admit it, and even my own husband's lips were sealed to me. He did not deny it, but he would not talk about it."

Afterwards Mr. Stenhouse returned to her and they were both sent on a mission to Switzerland, settling first at Geneva, and afterwards in Lausanne. There they suffered together even more bitterly than she had suffered alone in England. They had one child at this time, and were reduced to such poverty that days together passed in cold and hunger without anything more than bread to eat. "I can even recall to mind," she says, "one trying week in Switzerland, when for the whole seven days we had less than a pint of corn flour to live upon, and that was chiefly reserved for our poor child." So high-spirited was she that their landlady, who lived in another part of the house, was all this time ignorant of their suffering; for Mrs. Stenhouse, so long as she was able to walk about, would go to the kitchen at regular hours, get out the cooking utensils, and go through the routine of cooking as though she had a well-filled larder all the time, in order that the good widow landlady might not suspect that they were in want.

But their faith in Mormonism and their devotion to missionary service was such that they bore these trials without complaint.

Mr. Stenhouse first attempted the conversion of the shoemaker beside whose bench he would sit and read from a French Testament and interweave discourses about the new religion. Next he plied the tailor with his persuasions, then four or five of the neighbors were persuaded to gather in meetings at his house, where most that was done was to read the Bible and expound it in the interests of the new faith. The women were not allowed to speak in Mormon meetings, but after the meeting closed Mrs. Stenhouse began her work as a missionary, which proved far more effective than that of her husband, owing to her knowledge of the French language and her unusual abilities.

"At Lausanne we resided in a part of the house of Monsieur Balif, who had become a convert to Mormonism. After I had been in their house a few weeks Madame Balif was baptized into the faith. She impressed me as being one of the happiest of wives, and he one of the best of husbands. But she was never satisfied with Mormonism. Poor dear lady! how often have I bitterly regretted that I was instrumental in leading her into the Mormon Church, in which (years later, in Utah) she endured such cruel humiliation and martyrdom!"

At this time Mrs. Stenhouse received a letter from England from a dear friend, Mary Burton, whom she describes as a mere child, not yet fifteen, a sweet and gentle girl of rare beauty. The letter narrated the unseemly intimacy of married Mormon elders with their unmarried female converts and their hints at polygamy as a possibility, and closes thus: —

> With all my faith, I am very much troubled about these things. Sister Stenhouse, is this the Mormonism the elders used to teach us? Perhaps, after all, I am wrong, and ought to see things in a different light. For have not the elders and apostles positively denied that *polygamy, or any other sin*, was practiced in Utah, or formed any part of the Mormon religion? And we know that these men of God would not deceive us.
>
> With fondest love, remember your own
>
> MARY BURTON.

"I read this letter through carefully. It brought a sad confirmation of all my fears. After three months' absence Mr. Stenhouse returned to Lausanne, and there were a number of new converts to be baptized. I was now more than ever anxious about polygamy. It had become the haunting specter of my existence, and I dreaded what any day might bring forth. The news which my husband brought with him was by no means re-assuring. He had heard in England from the American elders that there was a general expectation among the Saints in Utah that at the October conference in Salt Lake City Brigham Young would publish to the world that polygamy was a doctrine of the Mormon Church.

"As this truth became clearer to my mind, I thought I should lose my senses. The very foundations of my faith were shaken with repugnance to the unholy doctrine, but I also began to realize that the men whom I had regarded as the representatives of God were guilty of deliberate and unblushing falsehood. Might they not also be guilty of deception on other points? *Whom* could I trust now? For ten years the Mormon prophets and apostles had been living in polygamy at home, while abroad they vehemently denied it and spoke of it as a deadly sin. This was a painful awakening for me. We had all of us been betrayed. I lost confidence in man and almost began to question whether I could even trust in God.

"My husband assured me that he had as great repugnance for the doctrine as I had. The London elder, of whose flirtation in Southampton I have already spoken, was then in Switzerland, and he now confirmed my fears. He said that I and those like me were 'babes,' to whom only milk must be given. My husband enjoined me not to speak a word of what I had heard. I felt little inclination to do so — my heart was too full. What could I now look forward to? My pleasant dreams and hopes in life were ended. Still, the 'revelation' sanctioning a change in the doctrines and practices of the church was not yet published; and until polygamy was openly avowed, I felt that the doom of my happiness was not yet sealed, and like many another heart-broken woman, I hoped against hope.

"Time flew by, and at length the dreaded 'revelation' came. Returning from the post-office my husband handed me *The Millennial Star*, a Mormon paper published at Liverpool, 'containing the revelation,' he said. As I took it I felt as if I was receiving my death-warrant. It was indeed the death-warrant to all my hopes. I rose from the breakfast table, asking them to excuse me, and overcome with agitation and conflicting emotions, I retired to my own chamber. There for the first time I read that document which has since brought so much sorrow and misery to so many wronged and heart-broken women. The reader may perhaps like to see the only formulation and authority for the practice of polygamy ever produced by the Mormon leaders; so I copy here the essential parts of this 'revelation': —

CELESTIAL MARRIAGE! A revelation on the patriarchal order of matrimony, or plurality of wives, given to Joseph Smith, the Seer, at Nauvoo, July 12, 1843. . . .

Prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those which have this law revealed unto them must obey the same; for behold! I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing and the conditions thereof, as was instituted from before the foundations of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God. . . .

16. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. . . . I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time. . . .

20. Verily I say unto you, a commandment I give unto mine handmaid Emma Smith, your wife . . . let mine handmaid Emma Smith receive all those that have been given unto my servant Joseph Smith; . . .

21. And I command mine handmaid Emma Smith to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law. . . .

24. And again, as pertaining to the law of the priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second,

and they are virgins, and have vowed to no other man, then is he justified. He can not commit adultery, for they are given him; for he can not commit adultery with that that belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him; and they are given unto him — therefore is he justified.

25. And again, verily, verily, I say unto you, if any man has a wife who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God: for I will destroy her. . . .

"'The 'revelation' roused within me feelings of horror and dismay, but *I did not dare to question its authenticity. It brought bitterness to my soul, but I believed it was from God*, and that I must learn to bear the cross patiently. I did not at that time read the document through from beginning to end. No; my indignation was such that before I had read half of it I threw it from me in anger. I felt bitterly that this new doctrine was a degradation to woman, and I wondered why God should see fit to humiliate my sex in this way. I was willing to devote myself, my life, my all to His service, but wherefore should He doom me to everlasting sorrow? What now was to be a woman's lot among the Mormons? A life without hope! Hereafter our hearts were to be daily and hourly trampled upon; the most sacred feelings of our sex were to be outraged; our affections were to be crushed. Henceforth we were to be nothing by ourselves; without a husband, we were told, we could not even enter heaven! But death was to bring no hope to us; we were told that in the other world polygamy should be the only order of marriage, and that without it none could be exalted in glory. We were told these things by men whom we believed were true and holy men of God; and we trusted in them.

"Rebellious I felt, indeed, as I paced the room after I had thrown the 'revelation' on the ground: I almost felt as if I should lose my reason. I had neither relation nor friend to whom I could speak of *this* trial; there was no one who could understand me. I could not turn to my husband in *this* sorrow, and I dared not even kneel to my God to implore His aid. It was He, they said, who had declared that this 'revelation' was His will; how, then, could I turn to Him? No; my heart sank within me; henceforth there was to be no hope, no peace for me!

"There was a knock at my chamber door, and my husband came in. He knew how acutely I must feel, and he came to comfort me. I was almost choked with emotion and tears, but he threw his arms around me tenderly and spoke to me as if I had been a child that needed consolation. He tried to persuade me that God, as a loving Father, could never have intended the pain or misery of his children, and that when we came to understand the doctrine better, we should find that all would be well. He spoke also of his own unchanging attachment, and appealed to me whether I thought he could ever love me less, or place his affections on another. I tried to believe, and when I felt a little better I went with him to the breakfast room, where the others were waiting for us.

"I now entered upon a new phase of my missionary life. The elders assured me that it was my duty to teach polygamy to the women of Switzerland. How I strove against my rebellious nature! How I battled with myself! My heart must be subdued. I tried to reason with myself, and to persuade myself that it was I who was to blame and not the ‘revelation,’ and I must not refuse the cross that he called upon me to bear. Ere I slept at night one dreadful thought was haunting my pillow; it disturbed my very dreams, and when I awoke in the morning, it was with a feverish apprehension of coming evil hanging over me. All through the long, weary day it haunted my footsteps like a specter; and like a fearful blight that had fallen upon me, it seemed to be withering my soul. One thought was ever present in my mind — that thought, polygamy! Over my little daughter Clara I mourned, for I thought if this ‘revelation’ were acted upon by the Saints, as doubtless it would be, she would some day be called upon to suffer as I did. How little did I then, however, anticipate in what way my fears would be realized! My Clara became the daughter-in-law of Brigham Young, having married his eldest son, Joseph A. Young, becoming his fourth wife.

“My husband and the elders had anticipated that I would not readily submit, and they bore with me as patiently as they could, losing no opportunity of strengthening me in the faith, ever keeping before me the obligation that rested upon me in particular to explain the doctrine to the Swiss sisters. Among the Swiss we had never spoken on polygamy. My husband did not at once openly tell that such a ‘revelation’ had been sent from Zion; but whenever an opportunity presented he took them aside singly, and spoke to them about the ancient patriarchs who practiced polygamy; . . . he soon won them over to the new teaching.

“After many days and nights of prayer and fasting I prepared myself for my work. To a certain extent I had brought my own self under control — or I thought

I had; and I almost felt anxious to begin, so that I might get over the painful scenes which I fully anticipated. It was agreed that Madame Balif should be the first to whom the intelligence should be imparted, for it was thought that if she accepted this 'revelation' without much difficulty, the other sisters would be more easily won over. As I before mentioned, Madame Balif and her husband were models of affection to one another, and it seemed to me quite a sin that I should introduce into such a household a doctrine which could only produce disunion and misery. I was chosen to introduce this pleasant subject, and to persuade those I loved to their own ruin. It is miserable work to try to convince others of a thing you yourself detest. One day, quite unexpectedly to her, they had told Madame Balif that a new 'revelation' had been sent from Zion, and that I would explain it to her; then Monsieur Balif left the house, and remained absent until the wife whom he so devotedly loved should have heard this new thing. Madame Balif came downstairs singing, in her usual gay spirits, little expecting what she was going to hear; and when she came to me I felt so unfitted for my task that I dared not look her straight in the face, although she was my dearest friend and I had such an affection for her. I stood there, pale and trembling, and she thought that I was not well. I was not, indeed, well; I was sick at heart. Never before had the face of a friend been so unwelcome. She asked me what it was that I had to tell her, and when I hesitatingly denied having wanted to speak to her at all, she said she knew there must be something, as her husband had told her so. I hesitated still; but at last found courage, and told her all. It was a cruel task to impose upon me. She sat and listened eagerly as

I told my story; and when at length she began to understand what was meant by it, she thought that I must be playing some unseasonable joke upon her, and showed as much in her countenance. But when she saw that I really was in earnest, she sprang up and cried out, 'Oh, my God! what a beastly religion! How dared your husband and you come to us Swiss with such a religion as that?' My eyes sank before her as she turned on me with mingled rage and disgust, as if she would wither me with her contemptuous looks. I felt as humbled as if I myself had been the author of the 'revelation.'

"'And does my Serge believe this?' she cried. I assured her that he did believe it, and she paced the room to and fro as if she would go crazy; my heart ached for her. She gave way to a perfect storm of rage, and then sobbed and cried like a child who has lost its mother. I was silent, for I knew how she must feel, and I felt that she would be relieved by tears. I had gone through the trial all alone, without one word from a woman's heart that could reach my own; and I tried to comfort her. I remembered how I had felt myself, and I believed that thus it was now with her. In an instant, when I first realized that polygamy had anything to do with me, just as I have heard it said of dying men, all my past life rushed to my remembrance, and every word or deed of love therein stood out in brightest reality. Thus I doubted not that it was with my friend. Every tender word which her husband had ever uttered, every loving deed he had ever done, came to her recollection with a tenfold dearness as she realized the horrors which awaited her in the future. I tried to soothe her, and she threw her arms passionately around me and pressed me to her throbbing heart, and wept again. She thought of her husband and her little girls. But with all her fears she dreamed not how miserable was the life before her in poverty and polygamy. She was herself handsome in form and fair in feature, and, in the full enjoyment of all that could be desired in her sphere of life; she was as happy as a youthful wife could be. She pictured to herself a time — not now, her Serge loved her too truly *now* — when her husband might cast his eyes upon some blooming damsel, younger than she was then, and might begin to take nearer interest in polygamy. She pictured him bestowing on the youthful beauty the love and tenderness which he had always bestowed on *her;* how his affections would die out towards her; how her heart would be desolate and alone! I took her hand in mine and spoke very gently to her; and when she was calmer, I talked to her more freely. We found now, as we tried to look our common enemy in the face, how strong a hold Mormonism had taken of us; and it is in this that persons unacquainted with the Saints have so greatly misjudged the women of Utah; they know how small a hold such a religion — now that they look upon Mormonism and polygamy as identical — would have upon them; and they forget how all absorbing was our faith in Mormonism *without* polygamy.

"In this state of mind we knelt and prayed for the Lord to increase our faith in that very doctrine which in our hearts we cursed and hated; and on our knees we wept again; and natural feelings of repugnance mingled with an earnest struggle to submit to the will of God. . . . All her (Madame Balif's) anticipations of the future were overshadowed by a terrible apprehension. Thus we were equally troubled, though I had to endure most, as the task of teaching fell upon me. I did at last manage to persuade her not to offer any active opposition to the 'revelation,' but I could not satisfy her that all was right. She even went so far as to promise to try to overcome her own feelings, for if it was really true she did not wish to be found fighting against the Lord. She had, however, hardly ceased speaking when the thought of her little daughters crossed her mind, and once more she paced the room like an enraged tigress, declaring angrily that 'no vile polygamist should ever possess either of her sweet girls.' I had felt like this for my own darling Clara. I had now a companion in misery, some one who could sympathize with me. . . . Her sympathy was very dear to me; misery loves companionship; we were sisters in affliction. Not only so: Madame Balif declared that this painful task should not rest on me alone; she would help me in speaking to the sisters.

"My faith in Mormonism was too firmly grounded to admit of my giving it up. Though I *hated* polygamy, I did not dare question its divine origin. I only pitied myself and my sex for the burden God had seen fit to lay upon us. I never for a moment supposed that any man would have been so wicked as to fabricate a 'revelation,' or so blasphemous as to palm it off in the name of the Lord. Oh, yes, I hated polygamy in my heart, and my efforts in teaching it only increased my hatred. The same sorrow and indignation which Madame Balif had so forcibly expressed were shown by almost every new convert. The sisters became unhappy, and wished they had died in ignorance of Mormonism. I looked anxiously for a change, but the only change that seemed probable was that we might be permitted to emigrate to Utah, and there was no comfort for *me* in *that* prospect."

CHAPTER VI.

ACROSS THE SEA TO UTAH. — THE HAND-CART BRIGADE.

ELDER STENHOUSE and his wife returned to England and prepared to emigrate to Utah. They were not allowed to sail in any steamer which might suit their convenience, but were "counseled" to sail in the ship chartered by the Mormon agent. While *en route* they suffered greatly from the want of proper food and clothing, and many useless indignities were heaped upon them. This was because of the inbred heartlessness and despotism that sways the higher officers of the Mormon Church. Finally they arrived at Castle Garden, and although Mrs. Stenhouse had four little children, was in poor health, and had endured great suffering on the voyage, her husband was required by the Mormon authorities to give his entire attention to the other emigrants for a whole week after their arrival, leaving Mrs. Stenhouse, in cold weather and unaccustomed to such exposures, with nothing but bare boards to sleep on and deprived of every comfort.

Of these times Mrs. Stenhouse says: "I could not refrain from contrasting my life before and since I knew Mormonism. I never knew what it was to be without money or to want for anything; but now I was a stranger in a strange land, in the depth of winter, without a home, without a pillow to rest my weary head upon, and with a future before me so dark that not a single ray of light gave to it the promise of hope. Could any slavery be more complete than mine? My fanaticism and zeal were all gone. I had nothing to sustain me. Certainly I was still held by the fear that Mormonism after all might be of God, and that all this suffering might be necessary for my salvation; but if at that time I had only had a friend whose mind was clear from all the nonsense of Mormonism and who had felt sufficient interest in me to advise me for my good, I think even then I might have freed myself from the mental slavery in which I was bound. But I had no intercourse with any but Mormons; and, indeed, a wish to form Gentile friendships I should then have considered a sin.

"A week after our arrival (1855) my husband found time to seek for apartments for his family, and I was thankful to leave our miserable quarters at Castle Garden.

"The Mormon authorities had, meanwhile, given instructions to the other emigrants how to act, and they did little more than this. Those who had not found work or places to go to were ordered to leave the Garden, and received permission to occupy an old dilapidated schoolroom in Williamsburgh, which had been used for preaching. I went there almost daily to see them, and therefore state what I saw as an eye-witness, and neither exaggerate nor misrepresent. There were huddled together about one hundred and fifty men, women, and children. Most of the men had been respectable mechanics in their own country; many of them I had known personally and had visited in their cozy English homes; and their wives and children had been decently brought up. What they must have suffered under this change of circumstances, I leave the reader to guess.

"In that miserable place they lived day and night; the poor, dispirited mothers (many of them very sick) having to cook and wash and perform all the necessary domestic duties round two small sheet-iron stoves. It was not long before the place became like a pest-house from so many being confined in so small a place and breathing the same fetid and pestilential atmosphere; and many of the young children died of an epidemic which was raging among them.

"They had saved some of the ship's provisions, and that was all they had to eat, and it did not last long. To me it was most distressing to witness so much misery without being able to render any assistance, particularly to see the poor little children shivering and crying with hunger and cold, while many of their mothers were in such a miserable state of apathy that they paid little or no attention to them. I often tried to awaken in them feelings of human sympathy, but I was met with a murmur of discontent. The people — men and women alike — seemed to be utterly demoralized. Nor can this be a matter of wonder; for in England the men had been told that while at home they could earn only four or five shillings a day and would never be able to put away enough to carry them all the way to Utah, in New York they would be able to earn two and a half to three, and even four, dollars a day, and that employers would even come on shipboard anxious to engage them. Thus they had by false statements been allured from their homes and plunged into the most abject poverty. Day by day they went out seeking work but finding none; willing to do anything to provide bread for their families, but returning nightly, unsuccessful, to their starving wives and children.

"In the midst of all this, the apostle John Taylor learned that some of these poor souls had been seen begging. So he came from his comfortable boarding-house in Brooklyn, well wrapped up in a handsome overcoat, and scolded these poor starving creatures, and harangued them concerning the meanness of begging. With great swelling words he spoke of the dignity of the Saints of the Most High, and told them that he despised a Mormon who could fall to the level of a common street beggar.

"Could he have heard the unspoken curses of the poor wounded hearts of those who listened to him, as they thought of his brother 'apostle' in England, and of how he had deceived them and sent them into a strange country in the depth of winter, to beg, to starve, or to steal, he would have learned that though the victim of a delusive faith may mentally submit to man-made creeds and priesthoods, in his heart he will judge not so much the words he hears as the man who utters them.

"One of those emigrants very recently related to me some of the painful circumstances through which he passed at that time. He told me that he walked the streets of Williamsburgh for three days and three nights without a mouthful of anything to eat, or a place to lay his head. He could obtain no work, and at length, in sheer desperation, he was *forced* to beg. The church authorities knew well the misery of the people, but took no adequate steps to alleviate it.

"During the first weeks after our arrival in New York City, we had nothing to depend upon but the provisions which we had saved from the ship's rations. These rations consisted chiefly of sugar that was almost black, very bad black tea, which when made looked like dye, the poorest kind of sea-biscuit, and other things accordingly.

The provisions for the Mormon emigrants were purchased in bulk by the church authorities, who made their own profits on them, and the apostle at Liverpool had the benefit of all that could be saved out of them during the voyage, and yet the emigrants paid the price of the best."

Mrs. Stenhouse then relates that Apostle Taylor, afterwards president of the Mormon Church, was living in Brooklyn in an elegant house, surrounded by every comfort and luxury, while he knew that his victims had not so much as a chair or even a bed to lie upon. One of his high priests was doing some very zealous courting of a young English girl who lived in Williamsburgh, while his two unsuspecting wives at home in Salt Lake City were earnestly praying the Lord to bless him in his mission; while Taylor himself was paying special attention to a young Connecticut girl, and was only waiting for special permission from Brigham Young to add her to the half-dozen wives he already had. There was also another high priest who was courting a Connecticut girl, a sister of the one whom Apostle Taylor was going to marry. When Brigham's permission arrived, Taylor proceeded to practice a little polygamy while in New York City, and married this Miss Young and set up housekeeping handsomely in Brooklyn. The high priests were, however, required to wait before marrying their girls until they had reached Salt Lake City.

"In all cases it may be safely asserted that all that has been said about getting the consent of the first wife before marrying a second, and obtaining a revelation from the Lord, is pure *folly and nonsense.* Brigham Young is the only 'Lord' who has ever been consulted on that question. The Mormon apostles and elders themselves are not deceived; they know well enough that there is no truth in all this mockery; they know that the only source of all their revelations is the man Brigham Young."

Previous to 1856 Mormon emigrants had found their way to St. Louis by rail from New York or by the Mississippi River from New Orleans, and from St. Louis westward by ox-teams for the old and feeble, the others going on foot, both male and female. Although many came, yet in insufficient numbers to satisfy the ambition of Brigham Young, and although these cost only about fifty to sixty dollars per head from Liverpool to Salt Lake City, he determined upon a cheaper plan. The Mormon missionaries and newspapers proclaimed to the Saints in Europe that God had specially inspired Brigham Young with a much better plan, namely: instead of ox and mule wagons from St. Louis, the emigrants were to go on foot and draw the larger part of their baggage in small hand-carts, to be specially built for this purpose under "divine" direction. Hence this came to be known among the Mormons as the "divine plan" or as the "hand-cart scheme," and thousands of devotees who were waiting in Europe to gather to Zion were told that this was the time and this the "divine" plan. It is estimated that five or six thousand emigrants left Liverpool in the spring and summer of 1856 bound for Salt Lake City. They came in companies of five or six hundred each at a time, and Brigham Young had one agent in Europe, one in New York, one at St. Louis, and one at Iowa City, Iowa. This latter was the point from which the emigrants were to be equipped that year for their journey across the plains.

Mrs. Stenhouse's intimate friend in England, Mary Burton, was now married to the Mormon elder Shrewsbury. She was in one of these hand-cart companies, and the following account of the journey is condensed and quoted largely from her letter to Mrs. Stenhouse. When a ship-load had arrived in Castle Garden, Mrs. Stenhouse and her husband went to meet them. Mrs. Stenhouse says: "A strange spectacle was presented to our view. More than six hundred Mormon emigrants were gathered there, all on their way to Zion, and burning with zeal and enthusiasm worthy of a better cause. There were aged men and women, whose heads were hoary with the snows of many a winter, and whose tottering steps had borne them to the verge of three-score years and ten; there were stout-hearted fathers and families, and matrons with sons and daughters growing up around them; there were young men in the pride and strength of manhood, and maidens in the modest blush of womanly beauty; and little toddling children, and babes in their mothers' arms — all obedient to what they thought was the command of God himself, all with their faces set steadfastly and anxiously Zionward.

"Let not the reader smile at the blind infatuation of those poor emigrants. Would he or she have suffered so confidingly, so faithfully, for his or her religion? They might be mistaken, but truly theirs was a faith which 'hoped all things, believed all things, endured all things.'

"Poor Mary, in her innocent zeal, writes: 'My husband said that we ought to be an example to the poor Saints; so we gave away nearly all our money to put into the emigration fund and came along with the rest. We both glory in making sacrifices. The apostle tells us that this is to be the most pleasant and successful journey for emigrants ever made across the plains. There is one thing, however, that I do not like. The prophet and Heber C. Kimball and Jedediah Grant counseled the richer emigrants to give as much as they could — all their property, if they had faith enough — to help the poor brethren to emigrate; but the American elders had private instructions — so brother Shrewsbury told me — to use the money to help out all the unmarried girls who are willing to go. I confess that this troubled me not a little; but my husband says that when we get to Zion we shall find all will be right, and of course I believe him.' I asked her whether the Saints in England had heard any of those strange reports about Brigham Young defying the government, which had attracted so much attention in this country. 'Certainly,' she said; 'it is because the day is so very near when all intercourse between God's people and the Gentile world shall be cut off forever that these great efforts are being made to gather the Saints to Zion. Why, at the last general conference in Liverpool the president had instructions from Salt Lake City to propose Brigham Young as "prophet, seer, revelator, and King!"' 'King!' I said. 'How can President Young ever be "king"? Utah is part of the territory of the States, and under their jurisdiction; it is not even a state itself yet, and Congress has refused to sanction the name of "Deseret." This country will never suffer a kingdom to be set up in Utah.'

"'No, sister Stenhouse,' she exclaimed, 'I am under no mistake. My husband assured me that the conference accepted the proposition, and that it was received unanimously. The Saints are gathering in from all parts of the world, and when war is declared they will not be found unprepared. Why, here on board with us the American elders are all provided with swords and revolvers of the very best make that could be got, and I myself have heard them say that Brigham Young intends shortly to declare his independence of the United States. We did n't know this before we left England, but we felt sure that he had some great purpose in view which had been revealed to him.

" 'You have no idea how excited and anxious everybody is. Some of the people, in order to obey counsel, sold their watches and jewelry, and even their best clothes, scarcely keeping enough for the journey, and every one who had any money gave it away.' "

Mr. Tenant, a rich new convert in England, gave thirty thousand dollars — all that he had in the world — to Brigham Young for this emigrant fund, under the assurances of the Mormon missionaries that Brigham would upon Mr. Tenant's arrival in Salt Lake City give back to him far more than the value of his thirty thousand dollars. He was one of the "hand-cart" emigrants and after intolerable hardship and suffering died on the plains, not feasting his eyes upon that Zion for which he beggared himself. Mrs. Stenhouse says: "How little did either of us imagine that after poor Mr. Tenant's miserable death upon the plains we should live to see his wife destitute and defrauded of her property by Brigham, dragging out a miserable existence in Zion, and dependent even for a crust of bread upon the kindness of the brethren: and yet this was how the prophet, under the mask of liberality, contrived for his own purposes to cheat this unfortunate and too-confiding Saint!"

It pays from the financial standpoint to hold high office in the Mormon Church. The Mormon leaders fattened upon their victims. The emigrant officers were no exception, and sought to make the most of their "opportunities." The agency of the Mormon emigration was at that time a very lucrative position. The agent in England received a half-guinea per head from the ship-brokers at Liverpool for every adult emigrant that crossed the Atlantic, and the agent at New York was paid by the railroad companies a percentage on emigrant tickets and extra baggage, but a more profitable position was that of the agent at the outfitting stations in the interior. The Mormon agent purchased all the cattle, wagons, tents, wagon-covers, flour, cooking utensils, stoves, and the staple articles for a three months' journey across the plains, and from them the emigrant Saints must supply themselves. Much was said in Mormon newspapers and sermons upon the blessings of unity, especially in purchases, and no one was held as in good standing in the church who would sail by other ships or travel by other directions than those prescribed by the Mormon agent.

Most unfortunately for the poor emigrants, during the season of 1856 these agents of the Mormon Church made no arrangements for receiving and forwarding and providing for the unprecedented immigration which sought that year to gather to the Utah Mecca of fools and fanatics.

Mary Burton's pitiful tale continues: "When we left Liverpool we were told that hand-carts, provisions, and all that was needed should be provided before we arrived; when we arrived in Iowa City not the slightest preparation had been made. Three companies had, after a long delay, been sent out before we reached Iowa City. As it was then early in the season, they completed their journey before the cold of winter set in. We waited three weeks in Iowa City, while they were making the handcarts. They were very lightly made, and I think not at all suitable for such a long and wearisome journey; and being so hastily put together, and most of the wood unseasoned, they were utterly unfit for the rough work for which they were constructed. Twenty of these carts — one to every five — were allowed to every hundred persons, who were also allowed five good-sized tents and one wagon, with three yoke of oxen, to transport the baggage and provisions. We were only allowed seventeen pounds of bedding and clothing each, which, with cooking utensils, etc., made up about one hundred pounds to each cart, and that was quite as much as the cart (itself only sixty pounds in weight) could carry.

"You can see how difficult it must have been, out of every hundred persons, — men, women, and children, — to find twenty who were strong enough to pull even such frail things as those hand-carts were. The married men and the young men and boys did the best they could, but they could do no more, and some of the carts were drawn by young women alone.

"What weary days we spent! Hour after hour went by, mile after mile we walked, wearily, hopelessly, never, never seeming to be a step the further on our way. When night came on, tired and footsore, we lay down to rest, but seemed no nearer to our home in Zion.

"What we felt, God alone knows; but our poor, weary hearts were full of confiding faith in him, and we placed undoubting confidence in the promises we had received. The old folks walked behind, and so did the children; but sometimes, when the little ones were very weary indeed, the parents would place them on the top of the bedding in the hand-cart and give them a lift. But some of the elderly people who were unused to walking far, and whom it was impossible to carry, suffered a great deal; and sometimes mothers with children at their breasts would trudge on mile after mile in all the heat and dust without a murmur or complaint, until they almost dropped down with fatigue. What some of these poor creatures suffered no words could tell. Had we been left to ourselves, we should, of course, have provided for every contingency; but we came in obedience to counsel under the direction of the church, and after we had paid for everything the church even 'took care' of our money, so that we therefore could not procure necessaries by the way, as otherwise we might have done.

"'Meetings were held nearly every evening to keep up the courage of the emigrants by preaching, counsel, and prayer, and the burden of all the preaching was: '*Obey your leaders in all things.*' The emigrants were entirely ignorant of the country and climate. Simple, honest, earnest to go to 'Zion' at once, and obedient as little children to the 'servants of God'—under these circumstances they must leave their destinies in the hands of the leaders. A council was held and all the leaders declared that the company must move forward, but one of them, Levi Savage, dared to tell the truth. He said that people well mounted or with good teams could make the journey before winter, but that for a band of people like ourselves, with aged folks and women and little children and drawing heavy burdens, it was impossible. He strongly urged that we take up our quarters and remain until spring, when we could safely continue our journey. The other leaders denounced him as weak in the faith, and prophesied in the name of God that we should get through in safety. One of them wound up his prophesying by saying that though it might storm on our right hand and on our left the Lord would keep our way open before us, and that we should get to Zion in safety. These assurances had a telling effect on the people. To them it was the voice of God. They gave a loud and hearty Amen, while tears of joy ran down their sun-burnt cheeks; but, sister Stenhouse, before the month was over I saw with my own eyes that prophecy, those promises, falsified to the very letter.

"It was early in September when we reached Laramie, Wyoming, but we found nothing awaiting us there. We were all very much discouraged at this. We now learned that if we continued at the same rate as that at which we had previously been traveling, and received each the same allowance daily, we should be left utterly destitute of provisions when we were yet three hundred and fifty miles from the end of our journey. Nothing remained but to reduce our allowance, and at the same time we were forced to make incredible exertions to travel faster. Soon our allowance was again reduced. Picture to yourself these men drawing after them each one a loaded cart, with one or more children most frequently superadded to its weight, trudging wearily every day ten, fifteen, or twenty miles over the rough desert, wading across streams with the women and children, setting up tents at night, working as they never worked before in all their lives, and withal keeping soul and body together upon twelve ounces of flour a day! Think what the feeble and aged, the sick, the women and children must have endured! We could not stop the attacks of dysentery, no proper medicines being in the camp, and in almost every instance it carried off the parties attacked. It was surprising to the unmarried men to witness the devotion of men to their families. Many a father pulled his cart with his little children on it until the day preceding his death. I have seen some pull their carts in the morning, give out during the day, and die before the next morning. The Sweetwater River we had to cross again and again upon our way. As usual we had to wade through the water each time, and though the men helped over the women and children as well as they could, many of us got very wet indeed and quite chilled, and we were all cold and miserable. Still, our faith never gave way. Some, I know, began to doubt a little, but they had not yet lost all faith, and discouraged and wretched, as indeed we were, the greater number bore up with heroic resolution. I noticed, however, on the faces of some poor souls a peculiar expression which it is quite impossible to describe — the presentiment of that fearful death which so soon overtook them. We crept out of our tents cramped and miserable, half-frozen, and with our eyes red and tearful with the cold. These things soon began to tell upon the health of every one of us, especially upon the aged and those who were sickly. Hope at last died out in their poor weary hearts. One by one they fell off, utterly worn out. Poor things! how they had longed to see the promised Zion, and now all expectation of peaceful rest on earth was over — the bitter end had come. We dug graves for them by the wayside in the desert, and there we laid them with many tears, scarcely daring to look one another in the face, for we felt that our own time might perhaps be nearer than we thought. It was seldom that we left a camp-ground without burying one or more. Soon it was no longer the aged and sickly who were taken off, but the young and strong. Cold, hunger, and excessive toil brought on dysentery; and when once attacked by that there was little hope for the sufferer, for we had no medicine.

"I saw one poor man, whose health had evidently never been strong, draw the cart with his two little ones in it, as well as the baggage, mile after mile, until he could hardly drag his weary limbs a step further; his wife carried a little five months' old baby in her bosom. This they did day after day, until disease attacked the husband, and it was evident that he could bear up no longer. The next morning I saw him, pale as a corpse, bowed down, and shivering in every limb, but still stumbling on as best he could. Before the day was half-over the poor wife lagged behind with her babe, and her husband did not seem to notice her. This was not the result of heartlessness on his part; I believe that even then he had lost all consciousness. He did not know it, but he was dying. The poor man dragged the cart up to the last moment, and when the company halted for the night he had turned aside, and, sitting down, he bowed his head between his knees and never spoke again. Later still, the poor wife reached the camp, and I saw her then. There was no tear in her eyes, and she uttered neither cry nor moan, but there was upon her features a terrible expression of fixed despair which I dared not even look upon. A few days after this I saw that poor mother in her tent frozen to death.

"As death thinned our ranks there were hardly enough left with strength sufficient to pitch our tents at night. At last the snow fell. I think it must have been five or six inches deep within half an hour. The wind was very keen and cutting, and it drifted the snow right into our faces; and thus blinded by the storm and scarcely able to stand, we stumbled on that day for fully sixteen miles. What we suffered it would be useless for me to attempt to describe. Some of the scenes we witnessed were heart-rending.

"One young girl, vainly struggling to drag her hand-cart through the snow, froze her limbs, which were amputated after reaching Salt Lake City. A poor old woman lingered behind late in the day. When night came it was impossible for any one to go back to search for her. The next morning there were found near the camp some torn rags, — the remnants of her dress, — a few bones well gnawed, with the marks of the wolf fangs still upon them, and the snow all round crimsoned with blood.

"The morning broke at last, dark and dreary, and a thick, heavy mantle of snow covered all the camp; but we contrived to communicate with each other, and soon it was whispered that five poor creatures had been found dead in the tents, and we looked at one another wistfully, wondering which of us would be taken next. We buried those five poor frozen corpses in one grave, wrapped in the clothing in which they died. A meeting of the leaders was held, and it was resolved that we should remain where we were until the promised supplies reached us. We could not, in fact, do otherwise, for the snow was so deep that it was impossible for us to proceed, and the sick and dying demanded immediate attention. That morning for the first time no flour was distributed — there was none. All that remained besides our miserable cattle was a small quantity of hard biscuit which Captain Willie bought at Laramie, and a few pounds of rice and dried apples. Nearly all the biscuit was at once divided among the whole company, and the few pounds which remained, together with the rice and apples, were given to the sick and the very little children. They also killed two of the cattle and divided the beef. Most of the people got through their miserable allowance that very morning, and then they had to fast.

"We waited three long days for the return of Captain Willie. The misery that was suffered in that camp was beyond the power of words to describe. On the second day they gave us some more beef rations, but they did us little good. The beef was, of course, of the poorest, and eaten alone it did not seem to satisfy hunger, and those who were prostrated by dysentery, although they ate ravenously, suffered much in consequence afterwards. The number of the sick rapidly increased, and not a few died from exhaustion; and those really seemed happiest who were thus taken from the horrors which surrounded them. Had it not been for the intense frost we should all probably have fallen victims to the intolerable atmosphere of the camp. I would not even allow my mind to recall some of the scenes which I witnessed at that time: scenes, the disgusting and filthy horrors of which no decent words could describe.

"The third day came and still no relief. It was evident that if no help arrived speedily the end was not far off. The sun was sinking behind the distant western hills, but at that moment some raised a shout of joy. We knew what it was! Men, women, and children rushed from their tents to welcome the approaching wagons. The poor creatures shouted wildly for joy; even the strong men shed tears; and the sisters, overcome with the sudden change from death to life, flung themselves into the arms of the brethren as they came into the camp and covered them with kisses. Such happiness you never saw. To some this change for the better arrived too late. They turned from us with a look of terrible apathy; and one or two, who partly seemed to understand, only replied with an indifference painful to witness, 'Too late! too late!'

"As we journeyed, the weather every day grew colder. Many of the unfortunate people lost their fingers and toes, others their ears; one poor woman lost her sight; and I was told of a poor sick man who held on to the wagon-bars to save himself from jolting, and had all his fingers frozen off. Few, if any, of the people recovered from the effects of that frost. One morning they found a poor old man who had vainly tried the evening before to keep up with the rest. His corpse was not far from the camp, but it had been sadly mangled by the wolves. Some of the people, even women and children, who lagged behind were whipped so as to make them keep up, and to keep life in them.

"The next day we remained in camp, for there were so many sick and dying that we could not proceed. Early in the morning they went round to see who was dead. They found in the tents fifteen corpses, all stiff and frozen. Two more died during the day. A large square hole was dug and they were buried in it three abreast, and then they were covered with leaves and earth, every precaution being taken to keep them from the wolves. The atmosphere seemed to become sensibly warmer, and our sufferings were proportionately less as we approached Zion. What the feelings of others might have been when they first saw the goal of our hopes — Zion of our prayers and songs — I can not tell. When we left Iowa City we were about five hundred in all. Some left us on the way. When we left Florence and began the journey across the plains, we were over four hundred and twenty, of which number we buried sixty-seven — a sixth of the whole. The company which followed us fared worse than we. They numbered six hundred when they started, but they buried one hundred and fifty on the journey — one in every four."

The hand-cart company next behind that in which Mary Burton traveled was under the guidance of Elder Martin. The sufferings of this company were even more severe. When meat was consumed then the starving creatures ate the hides, and also all the hide wrapped around the wheels of the hand-carts, and every scrap about the wagons and the neck-piece of the buffalo-skin which had already done service as a door-mat for two months. A small number of them remained in camp during the winter, and in the spring subsisted on thistle roots and a species of wild garlic until flour reached them from Salt Lake City. Of the intensity of the cold which this company endured almost incredible accounts are given. Men and women sitting on a wagon-tongue or on the ground, or leaning against their fragile carts, while eating their scanty fare, would in an instant die without an evidence of coming change: with a morsel of bread or biscuit in their hands, nearing it to their mouths, men could be seen stiff in death. Such scenes can hardly be imagined by those who did not witness them, but to the hundreds of men and women who had fled from "merry England" to escape the destruction which they had been taught was coming upon the Gentile nations they were a bitter reality.

Such was the ending of the "divine plan" for emigrating the poor victims to Mormonism in the year 1856.

CHAPTER VII.[1]

EXPERIENCES IN SALT LAKE CITY. — MR. STENHOUSE TAKES WIFE NUMBER TWO.

OUR company across the plains to Salt Lake was what was called an 'independent company'; by which I mean that we were able to defray our own expenses without borrowing from the church; the poorer emigrants were assisted from a fund provided for that purpose by the Perpetual Emigration Fund Company.

"What living contradictions we were as we crossed the plains — singing in a circle, night and morning, the songs of Zion, and listening to prayers and thanksgivings for having been permitted to gather out of Babylon; and then during the day as we trudged along in twos and threes expressing to each other all our misgivings and the bitterness of our thoughts against polygamy! How little sometimes do the songs of gladness reflect the real sentiments of the heart! How often have I heard many a poor heart-broken woman singing the chorus, —

'I never knew what joy was,
Till I became a Mormon!'

I never could sing that song.

"It was in the month of September when we emerged from the cañon and caught sight of Salt Lake City. Everything looked green and lovely, and in spite of all my sad forebodings I involuntarily exclaimed: 'Ah, what a glorious spot!' It looked like a beautiful garden — another Eden — in the midst of a desert valley. We had a glimpse of the Great Salt Lake far away in the distance, stretching out like a placid sheet of molten silver, while everywhere around were the lonely-looking snow-capped mountains, encircling us like mighty prison-walls.

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[1] All of this chapter is condensed from Mrs. Stenhouse's story.

"While I was enchanted with the glorious prospect before me, there arose again in my mind that haunting specter of my existence — polygamy. I believed that this little earthly paradise would probably be to me, and to my daughters after me, a prison-house; and with a mother's instinct I shuddered as I thought of what they might be destined to suffer there. Lovely as the scene was, there was a fatal shadow overhanging it all. I felt that my doom was sealed, and there were many women in our company who were troubled at heart with fears as sad as mine.

"Regardless of the teachings of the elders, and of my own husband's directions, I had, when we left New York, stowed away many little necessaries toward housekeeping. I noticed that the brethren who gave this counsel were constantly purchasing while they advised every one else to sell, and I thought it wiser to follow their example than their precepts.

"The tabernacle services seemed as strange to me as the people. There was no regular order of conducting the proceedings, but the prominent brethren made prayers, or 'sermons,' as they were called upon to do so. The sermons would more properly be called speeches; they were nothing but a rambling, disconnected glorification of the Saints, interspersed with fearful denunciations of the Gentiles, and not infrequently with a sprinkling of expressions such as are never used in decent society. The free and easy manners of the speakers and the brass band stationed in front of the platform made people feel as if they had come to a puppet-show rather than to attend a religious meeting. There was one lady at the tabernacle whom I regarded with considerable interest — Eliza R. Snow, one of the prophet's wives. She was the first woman married in polygamy after Joseph Smith received the 'revelation.' Her principal occupation at the present time is converting rebellious wives to obedience to their husbands, and convincing young girls that it is their duty to enter into polygamy. Unhappy husbands derive great consolation from her counsels. In matters of religion she is a perfect fanatic, and in connection with the Female Relief Society she reigns supreme.

"Another of the late Joseph's wives is a Mrs. Doctor Jacobs, who was actually married to the prophet while still living with her first husband. Under the same circumstances she married Brigham Young after Joseph's death. For some time her husband knew nothing of the whole affair, but Brigham very soon gave him to understand that his company was not wanted.

"I may as well explain what is meant by 'spiritual' wives and 'proxy' wives.

"Marriages contracted by the Gentiles, or by Mormons in accordance with Gentile institutions, are not considered binding by the Saints. We were told that we had never been married at all and that our husbands and our children were not lawfully ours. For a marriage to be valid it must be solemnized in the Endowment House in Salt Lake City, or the persons contracting it can never expect to be husband and wife in eternity. Should the husband die before he reaches Zion, and if the wife loves him sufficiently well to wish to be his in eternity, when she arrives in Salt Lake City, if she receives an offer of marriage from one of the brethren, and does not object to him as a second husband in this world, she will make an arrangement with him that she will be his wife *for time*, but that in eternity she and all her children shall be handed over to the first husband. A woman thus married is called a ' proxy ' wife.

" Now ' spiritual ' wives are of two classes. The one consists of old ladies who have plenty of money or property which, of course, needs looking after ; and generous elders marry them, and accordingly ' look after ' the said property, and the owner of it becomes the elder's *spiritual* wife. She will only be his *real* wife in eternity when she is rejuvenated.

"The other kind of ' spiritual ' wife is one who is married already, but who does not think that her husband can ' exalt ' her to so high a position in the celestial world as she deserves (perhaps some kind brother who takes a great interest in her welfare has told her so) ; she then is *secretly* ' *sealed* ' to one of the brethren who is better able to exalt her (perhaps to this same brother) ; and in the resurrection she will pass from him who was her husband on earth to him who is to be her husband in heaven — *if she has not done so before.*

" I think it will be evident, even to the dullest comprehension, that under such a system ' the world, the flesh, and the devil ' are far more likely to play a prominent part than anything heavenly or spiritual. All this is so repugnant to the instincts and feelings of a true woman that I feel quite ashamed to write about it. And yet the working out of this system has produced results which would be perfectly grotesque were it not that they outrage every ordinary sense of propriety.

"It is not generally known that the Mormons are taught that the marriage at Cana of Galilee was Christ's own nuptial feast, and that Mary and Martha were his plural wives, and that those women who in various parts of the New Testament are spoken of as ministering to him stood to him in the same relation.

"Malicious first wives, especially if they are rather elderly themselves, frequently call the proxy wives 'fixin's'; and the tone in which some of them utter the word is in the last degree contemptuous. These poor 'fixin's' are seldom treated as real wives by the husband himself. Some men, after having married a young proxy wife, have become so enamored that they grew jealous of the dead husband, and have tried to get the wife to break faith with him, and be married to them for eternity as well as time. This is certainly rather mean!

"The poverty of the man, of course, was of no consequence. Living in the primitive style in which necessity then compelled the Saints to live, one or half a dozen extra wives made very little difference, and Brigham and the leading elders have always represented it as a meritorious act, for the young especially, to 'build up the kingdom' without regard to consequences, or the misery of bringing up a family in a destitute condition.

"It was necessary, we were told, that the woman should keep in favor with her lord, otherwise he might withdraw his protection and refuse to take her into the celestial kingdom, in which case when she got to heaven she would only be an angel! To be an angel is not considered by the Saints to be by any means the highest state of glory. Those who do not obey the 'Celestial Order of Marriage' will, like the angels, neither marry nor be given in marriage; they will be located, the men in one place, and the women in another, and will serve as slaves, lackeys, and boot-blacks to the Saints. Those who have obeyed the Gospel of the new dispensation, but who have failed to enter into polygamy, will be as upper servants, but the rebellious — the 'vile apostates' and the 'wicked Gentiles' — will join the angels and do all the drudgery for the men of many wives. Thus I learned in Zion that my youthful notions about the glory of the cherubim were quite a mistake, and that it was not such a fine thing to be an angel after all.

"The Mormon women, as well as the Mormon men, are noted for attending to their own business; they do not care to tell their sorrows and trials to strangers or to people who are not of their own faith. In this way visitors to Salt Lake who have gone there with the intention of 'writing up' the Saints in the newspapers or in a book have generally been misled.

"In the Mormon Church the feelings or sufferings of women are seldom considered. If an order is given to any man to take a journey or perform any given task, his wife or wives are not to be thought of. They are his property just as much as his horses, mules, or oxen; and if one wife should die, it is of little consequence, if he has others; and if he has not he can easily get them. If he is not young or fascinating enough to win his way with the young ladies, he has only to keep on good terms with his bishop and every difficulty will be smoothed away, and they will be 'counseled' to marry him. It would never be tolerated in any Mormon woman that she should exercise her own judgment in opposition to her husband. I have frequently seen intelligent women subjected to the grossest tyranny on the part of ignorant and fanatical husbands who were influenced by the absurd teachings of the tabernacle.

"'Yes,' a Mormon woman said to me, 'my child is a very great source of happiness to me, and I love my husband very much, but'—hesitatingly—'are you in polygamy?'

"'No, not yet; but I do not know how soon my husband may take it into his head to take another wife.'

"'Are you the first wife?' she asked.

"'Yes,' I replied, 'and I suppose you are also?'

"'No, I am third wife,' she said. 'I wish I were first wife.'

"'But why,' I suggested, 'do you wish that? If polygamy is the true order of marriage, I do not see that it makes much difference whether one is the first or the twentieth wife.'

"'Oh, dear, yes,' she replied, 'it *does* make a great deal of difference; for the first wife will be queen over all the others, and reign with her husband. If I had known that before I was married I should have made my husband promise to place me first. Men can do that if they like.'

"'If that is so,' I said, 'it is a wonder to me that any woman should consent to become second, third, or fourth wife, seeing they can not be queens.'

"'I can see that you have not yet had your "Endowments,"' she said, 'or you would understand more about these things; but as you are a good Mormon, I can speak freely to you. You see, it is not always those who are first wives in this world who will be first in the celestial kingdom. It all depends upon the amount of sacrifice the wife is capable of making for her husband, her faithfulness to him, and the number of children she has borne him. If she pleases him in every particular, and is good, patient, and above all things obedient to all his wishes and commands, then she is almost certain to be made queen, unless the first wife is just as good, and then I don't know how they fix that. And so you see it is safer to be first wife at once.'

"'Well, but,' I asked, 'knowing all this, I am surprised that you consented to be third wife!'

"'But I did not know it then,' she continued. 'My husband told me that all wives were queens — all equal — and he says so still when I talk to him about it. But he can't deceive me. I have spoken to some of the old Nauvoo women who know all about it, and they tell me that all the polygamic wives will be subject to the first wife; but the first wife, having suffered most, will be the one who has gone through the fire and been purified, and found worthy.'

"'But do you think that your husband would wish to deceive you about such an important matter?' I said.

"'Wait till you have lived a little longer here,' she replied, 'and you will be able to answer that question yourself, or else your experience will be very different from that of the rest of the people here.'

"Just then the husband made his appearance, and put an end to the conversation. He was a tall, dark-looking man, with gray hair, old enough to be her father. He appeared to be well educated, and to have seen better days, though everything about their home indicated poverty. The room in which we were sitting had no carpet on the floor; there was a plain white-pine table in the middle, a small sheet-iron stove, four wooden chairs, a small looking-glass, and some cheap pictures. This was the sitting-room for the whole family — three wives, eleven children, one husband.

"He asked me if I had seen the rest of the family.

I replied negatively, and he said he would see if any of them were about. Presently he returned, accompanied by an elderly woman whom he introduced as Mrs. Simpson. Then came another, not quite as good-looking as the first, but a great deal younger, and he introduced her as 'My wife Ellen. And this one,' he said, turning to the one with whom I had been conversing, 'is my wife Sarah. Don't you think I have got three fine-looking women?' Then, after a pause, he added, 'And they are just as good as they are good-looking—good, obedient wives. I have no trouble with them; my wishes are law in this house. Here you have a family in which the Spirit of God reigns. We are not rich in worldly goods, as you see, but we are laying up treasure in heaven. We all live in this little house of four rooms. My wife Ellen, here, has given up her room for a parlor for us all to meet together in, and she sleeps in a wagon box; it is not the most comfortable, but she never grumbles. Then here is our Sarah; we are obliged to humor her a little, and give her a room all to herself. She is young and inexperienced, and does n't like to put up with the inconveniences that the Saints have to bear with; while old mother, here, has got to have half a dozen children in her room, but she never complains.'

"'Why did you not wait,' I said, 'until you had a larger house?'

"'Then where would my kingdom be?' he answered. 'Young men may wait, but old men must improve their time.'

"There came in now a troop of children of all ages. They had been playing in the lot, were miserably clad, barefooted, and some looked gaunt and hungry, manners to match. 'There,' he said, with all a father's fondness, 'these constitute my kingdom, and I am proud of them.'

"I felt thankful that I was not destined to be queen over such a kingdom, wished them good-by, and with a sad heart went home to my own darling little ones, not knowing what might be *their* fate.

"One bright summer morning, about six months after our arrival in Salt Lake City, I was sitting in the work-room, busy with my girls, when a light tap was heard at the door, and the next instant a lady entered, and, coming straight up to me, was about to kiss me. I started back a step, held out my hand, looked her full in the face, and in a moment we were in each other's arms. It was my old friend, Mary Burton!

"The whole expression of her face was that of one whose heart was utterly crushed and broken; and when her eyes met mine, I could hardly refrain from tears as I saw the mournful look of subdued pain, which told me the terrific conflict which her heart had endured. I took her to my own room, and again and again I held her in my arms and tried to comfort her, and at last she wept. I was glad to see that passionate flood of tears, for I knew that it would relieve her, and in that I was not mistaken. 'There is no help, sister Stenhouse, no comfort for me; I'm past all that,' she said. 'Oh! I could have borne death a thousand times rather than this. I would gladly have seen my husband die rather than see him changed as he is now. You do not know, sister Stenhouse, how my whole soul was wrapped up in that man, how I almost worshiped him. When we suffered so much together on the Plains, I felt happy in comparison with what I feel now. We were getting over the effects of our sufferings on the Plains, and I was gaining strength and was looking forward to the time when my child should be born. It was then that they came and taught him that devil's doctrine and led him away from me. Oh, dear! it will drive me mad!'

"I did not utter a word; my own sorrows were hidden in my own heart. The heart knoweth its bitterness, and a stranger intermeddleth not in the matter.

"'We can not help ourselves; there is no hope,' she said; 'but it is a cruel wrong. You know well enough how determined I was never to marry a man who would take another wife. He solemnly vowed to me that he never would enter into polygamy without my consent; which, of course, was the same as saying that he never would do so at all.'

"'I reminded him of his promise,' she said, 'but he told me that *the "revelation" justified him in breaking it.* I knelt down before him, and I wept and prayed as if for life itself. I entreated him, if no more, to wait and put off all thoughts of another marriage for a few months, until he had time to consider the matter carefully. He even told me who it was — a young girl named Wilbur, about fourteen years of age — a mere child. I asked him if he could be so wicked as to perjure himself and wrong me so foully.'

"'Mary,' I said, 'this system is a fearful curse.' 'Curse!' she exclaimed; 'curse is a heavenly word to apply to such a system. Why, there is nothing in hell so hateful, so vile, so detestable. . . . I sit down and have a good cry. Sometimes that is n't enough to calm me, and I shut the door and walk up and down the room and swear. There! don't look so horrified, sister Stenhouse; I can not help it. And sometimes I break a few things, but he never knows it, and it does me good.' She sat down with me and told me all her troubles, and I need hardly say how deeply I sympathized with her. We agreed that the only way whereby we might prevent our children from experiencing sorrow and misery similar to our own was to teach them from the very first that polygamy was the natural and proper, as well as the revealed, order of marriage; in fact, to bring them up in the system.

" 'There are stories whispered here of women who did refuse to consent to a second wife, and who stood in their husband's way; and it is said that the priesthood did not wait for the Lord to destroy, but carried out the law themselves. It is nothing but a piece of folly to talk about women having the power to withhold their consent, and it is simply an insult and a mockery for their husbands to ask it; they well know before they ask that their wives dare not refuse to give it. But it enables them to boast to the Gentiles that they do not take other wives until their first wife gives her consent. Every one knows perfectly well that this is all a farce. He told me (Mary Burton) that if I refused, it would make not the slightest difference; and as I believed him, I, of course, went to his second wedding, and did not make a scene. It would have only made matters worse. When my husband took his other two wives, he did not consult me at all, but simply told me that on a certain day I must go with him to the Endowment House. We went, and he married two sisters on the same day. The second wife, poor child, suffered most when he married the other two. She did not seem to like me very well at first, which was quite natural; but when the other two were brought home, she seemed quite to cling to me, and I have, strange to say, taken quite a fancy to her. In all our disputes she always sides with me, and I in return always stand up for her, as a matter of course. I am getting used to this wretched life.'

"Not long after this, I was enabled to visit my Swiss friend, Madame Balif, for I felt much interested in learning how time had passed with her since we parted in Geneva, Switzerland. I found her in a little log cabin of two rooms, with bare walls, bare floor, and miserably furnished; and in this wretched abode poverty and polygamy had wrecked the life of my poor friend, whom I had known under different circumstances. Here, together with their five children, lived also the second wife with *her* two children. It was with difficulty that I could recognize in the poor, careworn, broken-spirited woman who stood before me, the once gay, light-hearted, happy, and elegantly dressed lady whom I had known in Switzerland. Mormonism had in her case utterly blighted her existence. What a pang I felt at the remembrance that I myself had been instrumental in leading her into Mormonism and polygamy!

"My own life was wretched with the one continual fear of what I might see or hear of *my* husband. I tried to drive away such thoughts. Arguing with myself I said, 'No, *my* husband will be frank and true with me;' but I was destined to realize in my own experience how utterly impossible it is for any man, no matter how honest and truthful he may naturally be, to practice polygamy without becoming a hypocrite. Mechanically I went through the daily routine of duty, but my heart was in nothing that I did. I dared not even trust myself to speak to any one, for the position of a 'rebellious woman' in those days was anything but pleasant. I stood alone. Upon my husband I looked with suspicion. One evening when he came home, he intimated to me that it had been arranged that he should take another wife. The idea that some day another wife would be added to our household was ever present in my mind; but somehow, when the fact was placed before me in so many unmistakable words, my heart sank within me, and I shrank from the realization that *our* home was at last to be desecrated by the foul presence of polygamy. I was almost fainting, now that the truth came home to me in all its startling reality. The feelings of my heart naturally led me to hate with a most perfect hatred the very mention of the word polygamy, while at the same time I still believed, or tried to make myself believe, that the 'revelation' was from God, and must therefore be obeyed. Such was the strange and contradictory position in which I was placed. From that moment I felt like a condemned criminal for whom there was not a shadow of hope or a chance of escape.

"And now began the 'painful task' of wooing the young lady. My husband told me that it was 'a very painful duty,' and as an obedient wife I was bound to believe him. It was, of course, no pleasure to him to pay his addresses to an interesting young girl; it was no anxiety to be with her which made him hasten away to the damsel's house of an evening. Oh, dear, no! It was pure principle, love for the kingdom of God, and 'a *very* painful task!'

"He seemed, however, to bear it remarkably well, and manifested a zeal which was perfectly astonishing to me, considering the circumstances. In fact, I felt it my duty to restrain him a little for the sake of his health, for he seemed so anxious to perform his 'task' properly that he could hardly spare time to take his meals;

but, regardless of his own feelings, he did not pay much attention to my suggestions.

"Sometimes I shut myself up in my own room and tried to reason with myself; then I would kneel and pray, and weep with passionate emotion; and again I would pace the floor, my heart overflowing with anger and indignation. I longed to die. A woman can nerve herself to endure almost anything, and outwardly she may conceal her feelings; but there are limits beyond which endurance is not possible. A chance meeting with the girl who has superseded her in her husband's love — or worse still, should she chance to surprise the affectionate couple *tête-à-tête* — is sufficient to dispel all her good resolutions and destroy that tranquillity of mind which she finds it so difficult to preserve. She becomes sick at heart, nervous, and entirely unfitted for her duties. I have frequently heard Mormon women say that, notwithstanding their husbands had been for many years polygamists, they *never could see the other wives without a feeling of anger and indignation arising in their hearts.*

"As the time approached I felt like a condemned criminal awaiting the day of execution. A sense of apprehension, a dread of coming evil, was ever present to my mind. The dreaded day at length arrived. I had spent a very wakeful and unhappy night, and felt very sick and nervous, for I was about to become a mother. and my health was anything but strong. Ever since I had first embraced Mormonism I had been entirely cut off from Gentile society. Thus it was that I never conversed freely with any one who could have informed me truthfully of the origin of Mormonism, and consequently I brooded over my religion as a melancholy fact; but, though with moments of weakness and wavering, I never thoroughly doubted its divine origin. The terrible sacrifice which was about to be required of me might, I thought, be painful to make, but it was no less the will of God. I must submit, whatever the effort might cost me. Utterly cast down and broken-hearted, I felt almost as if the Lord himself had forsaken me, and there was no one to whom I could look for aid. I could not go to my husband in *that hour* for sympathy.

" With such feelings I went to the Endowment House. There at the altar I was to give proof of my obedience and of my faith in my religion by placing the hand of the new wife in that of my husband. The thought was almost madness. Brigham Young performed the ceremony. He sat at the end of the altar and we three knelt down — my husband on one side, and Miss Pratt and myself on the other. Speaking to me, Brigham Young said: 'Are you willing to give this woman to your husband to be his lawful wife for time and for all eternity? If you are, you will signify it by placing her right hand within the right hand of your husband.' I did so, but what words can describe my feelings? The anguish of a whole life-time was crowded into that one single moment. I had now laid everything upon the altar of sacrifice, for I had given away my husband. What more would the Lord require of me that I was not prepared to do? I was bewildered and almost beside myself, and yet I had to hide my feelings. Hope was forever banished from my life. To whom could I look for sympathy among those who were around me? They were most of them men who had ruthlessly wrecked the lives and lacerated the hearts of hundreds of women before my turn came, and the sight of an unhappy wife was so common in their experience that it was more likely to awaken their anger than their pity. I felt this instinctively, and I resolved that they should never know how much my poor heart was torn.

"From that day I began to hide all my sorrows from my husband, and it was but very seldom that I uttered a word of discontent, and when I expressed what I felt, it was in anger. But during the remainder of the day, how I watched their looks and noticed every word! To me their tender tones were daggers, piercing my heart and filling me with a desire to revenge myself upon the father of my children. Oh, what fanatics we Mormon women have been! I felt that day that if I could not get away by myself alone and give expression to my overcharged feelings, I should certainly lose my reason. I was utterly miserable. It was only in the dead of night, in my own chamber, that I gave way to the terrible anguish that was consuming me. God and my own soul can alone bear witness to what I suffered in that time of woe. That night was to me such as even the most God-forsaken might pray never to know; and morning dawned without my having for a moment closed my eyes.

"I confess that for my husband's intended bride I felt such a *detestation* that I could not endure her presence. And yet a visitor to our house would have said, 'How very pleasantly those two wives get along together!' This has been said of scores of women in Utah by casual observers — Gentiles who thought they 'understood' the system. On one occasion, not long after the wedding, my husband asked me to take a walk with him, and I consented. When I came out of my room ready dressed, I found him and his wife, Belinda, waiting and chatting pleasantly together, and looking unutterable love at each other — at least, I thought so — and I felt greatly insulted and annoyed, and told them I did not wish to go. My refusal appeared to be just what they wanted. They tripped off together as light-hearted and happy as children, while I remained rooted to the spot, tearing my pocket handkerchief to pieces and wishing I could do the same with them.

"I was now upon an equal footing with other first wives. They had, therefore, no hesitation in confiding to me their griefs; and, situated as I was, I had abundant opportunities of hearing stories of cruelty, wrong, and suffering, under the 'celestial' system, many of them so utterly revolting that I would not dream of relating them again. Polygamy among the Mormons is so full of disgusting and disgraceful details that a modest woman would not dare to relate them.

"We had lived together in polygamy about a year, when my husband told me that his young wife desired to have a home of her own, and that he intended to provide her with one. This was very pleasant intelligence to me; for the sight of that other wife constantly before my eyes, sitting at my table, in the midst of my family, walking in the garden with my husband in the evening, or *tête-à-tête* with him in the parlor, was more than I could bear. This, however, was all changed when my husband established a second home. I did not mind being deprived of his society so long as I could get rid of *her:* her presence was painful to me, and when she was near me I hardly felt able to breathe.

"Not long after, I received another visit from a talkative friend. 'You'll be surprised, sister Stenhouse,' she said, 'to see me looking so utterly miserable. You don't know what I have been suffering, and how shamefully I have been used. I never thought I should come to this. I hate every man in the place, and I detest my husband most of all, and I loathe his wives, and I execrate brother Brig— Why, he married that wretched little shrimp of a girl, with blue eyes and red hair, and a die-away, lackadaisical manner. It was *he*, my husband Henry; he married her this very day. If that miserable little minx had had black hair or green eyes, I daresay Henry would not have cared two straws about her, unless he had done it out of sheer perversity, for all men are made of the same contrary stuff. But he dotes on blue eyes; I heard him myself tell her so one day, when I was listening to them through the crack of the door, and they did n't know I was so near. But my wounded feeling would not suffer me to remain silent, and I bounced in and said I, "Henry, how dare you talk such outrageous nonsense to that child in my presence?"

" ' " But I did n't know you were present," he said.

" ' " I tell you," said I, " I 'm quite disgusted with you — a man with three wives, and *me* one of them, to go talking twaddle to a little chattering hussy like that, with her cat's eyes and her red hair!"

" ' " Golden hair, my dear," he said, " Charlotte's hair is golden."

" ' " I say *red!* It 's straight, staring *red*, as red as red can be," I told him; and then we had a regular fight over it. I don't mean that we came to blows, but we had some hot words, and he went out and left us two alone. Then that young hussy was impudent, and I don't know how it was, but somehow, when we left off our conversation, I found some of Charlotte's red hair between my fingers; and there,' she said, innocently, holding out quite a respectable sized tuft of auburn hair, — 'there; I put it to you, sister Stenhouse, *is* that red or is it not?'

"In polygamy love dies a natural death; and it is galling to a woman's pride to have it said that she has been cast off for another. When a man has several wives, there is no necessity for him to stay with an unhappy or mopish one, as he can always find a more pleasant reception elsewhere. He has no *home;* his houses are simply boarding-places. When the wives are all in one house, each is watching the others, and they know it, trying to discover something that can secretly be told to the husband to draw his affections away from the rest.

"In the early days in Utah polygamists were glad enough to get even one roof for their families, but as they grew into better circumstances some would provide a house for each wife, while others, however wealthy they might be, would keep all their wives in one house. Poor men always keep their plural wives in one house with two or more front doors, or in separate hovels in the same yard. Some Mormons with several wives pass frequently and with no regularity from one house to the other; while others spend a week at one house, or in the apartments of one wife (if they all live under one roof), then a week with another, and so on.

"In every settlement in Utah long, low-roofed houses may be seen with a row of front doors and windows alternating. To every door and window there is of course one wife; and the furniture of her room consists of a bed, three chairs, and a table. Then if the devout Mormon wishes to add another wife to the inhabitants of the long, many-doored house, a wagon box is so arranged as to form a sleeping apartment for the new-comer; or, what is more likely, one of the old wives is put into the wagon box, and the new one takes her place. Many men live with two, three, and even four wives, with all their children, under one roof, in one room, in the most disgraceful and barbarous manner. The command of the leaders, 'Build up the kingdom,' 'build up the kingdom,' — in other words, take many wives and raise large families, — has been so constantly insisted upon that good sense and propriety have been entirely overcome. When there are only two apartments, the husband, if not in one, is supposed to be in the other, and the neglected wife frequently expresses her opinion of her rival in the opposite room in very powerful language. Scenes may be witnessed in such households which are too shocking to disclose. Brigham Young was conscious of this when he said he 'would stand no more fighting and scratching around him.' With many wives living together in a large house there are many advantages. The whereabouts of the husband is not so easily discovered, and the unhappy or jealous wife is at a loss to know upon whom to vent her ire. On this account even men with small means prefer to have three wives instead of two, as each wife, not knowing which of the other two she ought to hate the most, divides her jealousy. It takes, however, a wise man to know how to live in polygamy so as to balance all the conflicting interests and obtain a little peace, if happiness is out of the question.

"It would be quite impossible, with any regard to propriety, to relate all the horrible results of this disgraceful system. It has debased the minds and degraded the lives of good and honest men and women, while those who naturally had a tendency towards evil have become a hundred times worse. Marriages have been contracted between the nearest relatives; and old men tottering on the brink of the grave have been united to little girls scarcely in their teens; while unnatural alliances of every description, which in any other community would be regarded with disgust and abhorrence, are here entered into in the name of God, and under the sanction of a 'revelation' supposed to proceed from the pure and holy Saviour.

"It is quite a common thing in Utah for a man to marry two and even three sisters. I was well acquainted with one man who married his half-sister, and I know several who have married mother and daughter. I know also another man who married a widow with several children; and when one of the girls had grown into her teens, he insisted on marrying her also, having first by some means won her affections. The mother, however, was much opposed to this marriage, and finally gave up her husband entirely to her daughter, and the daughter bears children to her step-father, living as wife in the same house with her mother.

"In another instance, a well-known man in Salt Lake City, who has several wives and married daughters, married a young girl of fifteen years of age whom his wife had adopted and brought up as her own.

"Quite a number of the leading Mormons have wives in the various settlements; and this is very convenient to them if they have to travel much. If the wives are old and experienced, as wives who are sent into the country generally are, they can then look after and manage a farm; and if they have growing boys, the farm can be worked upon a very economical plan. The younger wives in the city can be supplied from them with all the butter, cheese, vegetables, etc., that they require. It takes considerable shrewdness to manage women in such a way as to turn all their abilities to good account and to make them profitable.

"Before we left England, when speaking of the ceremonies of passing through the Endowment House, my husband told me that they were simply a privilege and a matter of choice. But what a choice! I might go or refuse to go; but he must then take another wife in my place, and, as I knew, there would be no difficulty in finding one. I should, in consequence, be known as a rebellious woman; annoyance and indignity would be heaped upon me; while within my own home I should be compelled to occupy the position of second wife, as the one who is married first in the Endowment House is considered the first wife, and has the control of everything. My husband told me that it was an honor for which many people had waited for years. My husband reminded me that we had been married by a Gentile and while living among Gentiles, and that, as I said before, our marriage was not valid, and our children were not legitimate. Only those children of ours who were born *after* the ceremony in the Endowment House would be legitimate; the others were outcasts from the 'kingdom,' unless we adopted them *after* our initiation, and thus made them heirs. So I agreed to go, trying to persuade myself that it was a sacred duty. . . .

"Thus we passed through the mysteries of the Endowment House, and at three o'clock in the afternoon we found ourselves at liberty to return home. The various ceremonies had occupied *eight hours!* When we reached home, my husband said: 'Well, what do you think of the endowments?' But I did not dare to answer him truthfully at that time. Had I done so, I should have told him that I was ashamed and disgusted. Never in all my life did I suffer such humiliation as I did that day."

CHAPTER VIII.[1]

BLOOD ATONEMENT. — REIGN OF TERROR. — MOUNTAIN MEADOWS MASSACRE.

THE people of Utah were now thoroughly excited. Their religious antipathy, their political hatred had been appealed to, and both in public and private had they been stirred up to a pitch of frenzy which is hardly possible at the present time to comprehend. There were whisperings now of a most fearful doctrine, calculated not only to strike terror into the hearts of those whose faith was weakening, but even to shock with a sense of horror those who only heard of it from afar. I mean the doctrine of the BLOOD ATONEMENT.

"This was the doctrine that certain sins can not be forgiven here on earth — even the blood of Christ does not avail to atone for them. Shedding innocent blood; divulging the secrets of the Endowment House; marital unfaithfulness on the part of the *wife;* leaving the Mormon Church, — these are unpardonable. Only the shedding of the blood of *the person committing* these sins will atone for them and save him. It is to this day a matter of *fact* that if any apostate from the Mormons were to commit any of the unpardonable sins, and were to be assassinated, all zealous Mormon leaders would maintain not only that the deed was justifiable, but even meritorious! This seems bad enough, but it is not the worst. The doctrine of BLOOD ATONEMENT is that the *murder* of an apostate, that is, one who has left the Mormon Church, is *a deed of love!* If a Saint sees another leave the church, or if he only believes his brother's faith is weakening, he knows that *only by his brother's blood being shed* is there any chance of forgiveness for him; it is therefore the kindest action that he can perform to his brother *to shed his blood!* It is making atonement — not a crime.

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[1] A large part of this chapter is a continuation of Mrs. Stenhouse's narrative.

"That such doctrines have, over and over again, been distinctly taught in the plainest words in the public hearing of thousands; that they have been printed and reprinted by authority; that they *have* been practiced, and the very highest of the Mormon leaders have applauded; and that, even at the present moment, these doctrines form a part of the dogmas of the church, are evidenced by the following: —

"Jedediah M. Grant said in a sermon in the tabernacle on this subject: —

> I would advise some of you men here to go to President Young and confess your sins, and ask him to take you outside the city and have your blood shed to atone for your sins. There are men and women that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let the place be selected and let that committee shed their blood. . . .
>
> I would ask how many covenant-breakers there are in this city and in this kingdom? I believe that there are a great many; and if they are covenant-breakers, we need a place designated where we can shed their blood. . . . We have

been trying long enough with this people, and I go in for letting the sword of the Almighty be unsheathed not only in word but in *deed.*

What ought this meek people, who keep the commandments of God, to do unto them? "Why," says one, "they ought to pray *the Lord* to kill them." I want to know if you would wish the Lord to come down and do all your dirty work? . . . When a man prays for a thing, he ought to be willing to perform it himself. . . . Putting to death the transgressors would exhibit the law of God, no *matter by whom it was done.*

"Brigham Young, in a discourse delivered in the Bowery, Great Salt Lake, and afterwards reprinted by authority in the Journals of Discourses, said: —

There are sins that men commit for which they can not receive forgiveness in this world or in that which is to come; and if they had their eyes opened to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins, and the smoking incense would atone for their sins.

I know when you hear my brethren telling about cutting people off from the earth that you consider it is strong doctrine; but it is to save them, not to destroy them. . . . I have had men come to me and offer their lives to atone for their sins.

It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit, but *they must be atoned for by the blood of the man.*

When will we love our neighbors as ourselves? Now take a person in this congregation who has committed a sin that he knows will deprive him of that exaltation which he desires, and that he can not attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin; is there a man or woman in this house but would say, "Shed my blood that I might be saved and exalted with the gods"? Will you love your brothers or sisters likewise when they have a sin that can not be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never.

I could refer you to plenty of instances where *men have been righteously slain in order to atone for their sins.* I have seen scores and hundreds of people for whom there would have been a chance if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil.

I have known a great many men who have left this church, for whom there is no chance whatever of exaltation, but if their blood had been spilled it would have been better for them. This is loving our neighbor as ourselves; if he needs help, help him; if he needs salvation, and it is necessary to spill his blood on the earth in order that he may be saved, *spill* it. . . . That is the way to love mankind.

Now, brethren and sisters, will you live your religion? How many hundreds of times have I asked that question! Will the Latter Day Saints live their religion?

"And so, according to Brigham Young, their prophet, this was the religion of the Saints! And the people acted up to the 'religion' thus taught; and the story is so terrible that one dare not even whisper all its details.

"It is no secret that all this was understood *literally*. The wife of one elder, when he was absent on a mission, acted unfaithfully toward him. Her husband took counsel of the authorities, and was reminded that the shedding of her blood alone could save her. He returned and told her, but she asked for time, which was readily granted. One day, in a moment of affection, when she was seated on his knee, he reminded her of her doom, and suggested that now when their hearts were full of love was a suitable time for carrying it into execution. She acquiesced, and out of love *he cut her throat from ear to ear.*

" In many instances the outrages committed against persons who were known to be innocent were so revolting that no woman, nay, even no right-minded man, would venture to do more than just allude to them. A *few*, however, and only a few, and they *by no means the worst*, of the milder cases I will just mention.

" There was the murder of the Aikin party, six persons, who were killed on their way to California. The same year a man named Yates was killed under atrocious circumstances; and Franklin McNeil, who had sued Brigham for false imprisonment and was killed at his hotel door. There was Sergeant Pike, and there were Arnold and Drown. There were Price and William Bryan at Fairfield; there were Almon Babbitt, and Brassfield, and Dr. Robinson; there were also James Cowdy and his wife and child, and Margetts and his wife; and many another, too, to say nothing of that frightful murder at the Mountain Meadows.

" Besides these, there is good reason to think that Lieutenant Gunnison and his party were also victims, although it was said that they were shot by 'Indians.' The Potter and Parrish murders were notorious; Forbes, and Jones and his mother, might be added to the same list; the dumb boy, Andrew Bernard; a woman killed by her own husband; Morris, the rival prophet, and Banks, and four women who belonged to their party; Isaac Potter and Charles Wilson and John Walker. These are but a few. The death list is too long for me to venture to give it.

" These were all well-known and notorious instances. I say nothing of those of whose fate nothing, not even a whisper, was ever heard; and I say nothing of the frightful 'cuttings off' *before* the reformation and in recent years.

"'Gentile men and women were *killed*, for hatred; and *that* 'killing' was no murder, for theirs was not innocent blood. Apostates and Saints of doubtful faith, and those who were obnoxious, *had their blood shed all for love*, and that 'cutting off' was also no murder because to secure their salvation by cutting their throats was an act of mercy.

"All through the Reign of Terror, marrying and giving in marriage was the order of the day. It mattered not if a man was seventy years of age; according to Brother Brigham he was still a boy, — 'the brethren are all boys until they are a hundred years old,' — and some young girl of sixteen, fifteen, or even younger would be 'counseled,' that is, *commanded*, to marry him. She might even have a sister no older than herself, and then as likely as not he would take the two to wife, and very probably both on the same day. The girls were told that to marry a young man was not a safe thing, for young men were not tried; it was better to marry a well-tested patriarch, and then their chances of 'exaltation' in the kingdom of heaven were sure and certain. In this way the life-long happiness of many a girl, little more than a child, was blighted forever. At the time of which I speak, every unmarried woman, or girl who could by the utmost stretch of possibility be thought old enough to marry, was forced to find a husband, or a husband was immediately found for her, and without any regard to her wishes was forced upon her. Young men, and even boys, were forced, not only into marriage, but even into polygamy, and none dared resist. The marrying mania in fact was universal and irresistible; every one must marry or be given in marriage. So evidently was this the case that women in jest said that if one were to hang a petticoat upon a fence-pole, half a dozen men would flock at once to marry it! Absurd as this may seem, it was not very far from the truth. Young men and maidens, old men and children, widows, virgins, and youths, in fact, every one, whether married or unmarried, it mattered not, was 'counseled,' commanded, to marry. Even during that strange time in which every Saint seemed to have gone stark crazy mad, the frightful anomaly of men of fifty, sixty, and even seventy, marrying mere children, girls of fourteen and even thirteen, forced itself upon the attention of some of the leaders. The question arose, an odd question to Gentile ears, 'At what age is a girl old enough to marry?' Considerable discussion ensued, and even in the tabernacle the question was taken up. The voice of authority, however, eventually answered the matter, but not in the way that any ordinary civilized person would expect. I am afraid that the reader will think that I exaggerate or misrepresent facts. I wish it were so, for the case is so outrageously atrocious; but I am sorry to say that scores and hundreds of instances similar to this, which occurred during the reformation, might be given.

"There are before me, as I write, letters, papers, documents of various sorts relative to marriage and the matrimonial affairs of the Saints at the time of which I speak, that I wish the reader could peep at. I would not like him to read them; in fact, I dared not read them all myself, for some of them are so shameful that the mere knowledge of having read them through would make any right-minded person blush. Taking more wives was the order of the day; *how*, was of little matter.

"The work of the reformation was in full progress;

the people were excited to frenzy; the federal troops were expected; men were marrying and maidens were given in marriage; every one in Utah was looking forward to the time when the prophecies of Joseph the Seer should be fulfilled, and the Son of man should come: and then, when one would have supposed that every man would have wished that his hands should be pure, was perpetrated a deed which is unparalleled in modern civilized times — a deed at which angels and men have stood aghast with horror."

The doctrine of Blood Atonement had borne its fruit in a hundred places in Utah. There had been the secret assassination of Gentiles, the "cutting off" of "apostates" in hours of darkness; private vengeances had been assuaged in blood; "the Indians had killed" those whom the air whispered had offended Brigham or some officer of the church; some, it was said, "fell off a mountain precipice;" others strangely "disappeared;" and still others went on journeys which had no end. Murder stalked abroad, vengeance filled the air. The only safety was in silent and implicit obedience to the every wish ("counsel") of Brigham and his high officers. Under cover of this doctrine of blood, he who did not yield his money or business, or betrothed or wife to the "counsel" of the covetous higher officer was waylaid, and none dare ask too many questions concerning him. The murderous poison of this doctrine spread throughout Utah. Its culmination was the "Mountain Meadows Massacre" — the most horrid crime that stains the American continent.

One of the causes that led up to it was that Parley P. Pratt, a high officer in the Mormon Church, while on a "mission" in Arkansas, ran off with the wife of a Mr.

McLean. The injured husband caught up with the fleeing pair and shot down the despoiler of his home. The Mormons were greatly incensed at this resentment of their right to "prey upon the Gentiles," and nursed hatred against all people from Arkansas. The main features of this massacre shall be told in the words of Mrs. Stenhouse: —

"I feel myself utterly incompetent to tell the story of the Mountain Meadows Massacre, it is so shocking, so fiend-like. And yet it must be told.

"While the work of reformation, that is, the so-called reforming of the Mormon Church, was going on, and when the United States troops were constantly expected in the valley of the Great Salt Lake, a large train of emigrants from Arkansas came into Utah on its way to California. They were one hundred and twenty people, hard-working, plain folks, but well-to-do, and, taken all in all, about as respectable a band of emigrants as ever passed through Salt Lake City.

"They traveled along in the most orderly fashion. On Sunday they rested, and one of their number conducted divine service. All went well until they reached Salt Lake City, but it was there that they first discovered that feeling of enmity which finally resulted in their destruction.

"Weary and footsore they encamped by the Jordan River, trusting there to recruit themselves and their teams, and to replenish their stock of provisions. Brigham Young was then governor of Utah Territory, commander-in-chief of the militia, and Indian agent as well: he was therefore responsible for all that took place within his jurisdiction. These emigrants were ordered to break up their camp and move on; and it is said that written instructions were sent on before them, directing the people in the settlements through which they would have to pass to have no dealings with them.

"Compelled to travel on, they pursued their journey slowly towards Los Angeles. At American Fork they wished to trade off some of their worn-out stock and to purchase fresh; they also desired to obtain provisions. There was abundance of everything from the farm and from the field, for God had very greatly blessed the land that year; but they could obtain nothing. They passed on, and went through Battle Creek, Provo, Springville, Spanish Fork, Payson, Salt Creek, and Fillmore, and their reception was still the same. The word of the Mormon pontiff had gone forth, and no man dared to trade with them. Now and then some Mormon, weak in the faith or braver or more fond of money than his fellows, would steal into the camp, in the darkness of the night, bearing with him just what he was able to carry; but beyond this they could obtain nothing. Their only hope now lay in the chance of holding out until they could push through to some Gentile settlement. Through fifteen different Mormon settlements did they pass, without being able to purchase a morsel of bread.

"At Beaver they were again repulsed, and at Parowan they were not permitted to enter the town; they were forced to leave the public highway and pass round.

"At Cedar City they were allowed to purchase fifty bushels of tithing wheat, and to have it ground at the mill of that infamous scoundrel John D. Lee, upon whose memory will rest the eternal curses of all who have ever heard his name. The sellers of this wheat knew well enough even then that it would return to them again in the course of a few days.

"They remained in Cedar City only one day, and so jaded were their teams that it took them three days to travel thence to Iron Creek, a distance of twenty miles; and two days were occupied in journeying fifteen miles, the distance between Iron Creek and the Meadows.

"The morning after they left Iron Creek, the Mormon militia followed them in pursuit, intending, it is supposed, to assault them at Clara Crossing. That this was done by authority is evident from the sworn testimony to the effect that the assembling of those troops was the result of '*a regular militia call from the superior officers to the subordinate officers and privates of the regiments. . . . Said regiment was duly ordered to muster, armed and equipped as the law directs, and prepared for field operations.*' A regular military council was held at Parowan, at which were present President Isaac C. Haight, the Mormon high priest of southern Utah, Colonel Dame, Major John D. Lee, and the apostle George A. Smith.

"Brigham Young was in this case the superior authority; he was the commander-in-chief of the militia. The inference is obvious.

"The regiment which started from Cedar City under the command of Major John D. Lee, the sub-agent for Indian affairs in southern Utah, was accompanied by baggage wagons and the other paraphernalia of war. A large body of the Piede Indians had been invited to accompany them.

"An order came from headquarters to cut off the entire company except the little children. The emigrants were utterly unprepared, and the first onslaught found them defenceless. Accustomed, however, to border warfare, they immediately corraled their wagons and prepared for a siege. The next morning, Major

John D. Lee assembled his troops, including the auxiliaries which he had summoned, about half a mile from the entrenchment of the fated emigrants, and then and there informed them, with all the coolness which such an infamous scoundrel alone could muster, that the whole company was to be killed, and only the little children who were too young to remember anything were to be spared. The unfortunate emigrants did not know who their foes were. They saw Indians, or men who were so colored that they looked like Indians, and they saw others who were more than strangers to them, but they had no clew to the cause of their detention. The emigrants supposed that they were surrounded by Indians, and expected the cruelest treatment in case of resistance, not only death, but the outrage and shocking atrocities of savages.

"So day followed day. The agony of the unhappy men and women who were thus besieged, and were in daily, hourly peril of the most frightful of all deaths, can be imagined, not told. Meanwhile, what were those atrocious scoundrels doing who were lying in wait for their blood? Some of them were tricked out as Indians; some were in their own proper dresses; and, moreover, real Utes were there. The unhappy victims could not possibly escape. There was time for the murderers to do their work leisurely. Between chance shots, which were intended to, and did, carry death with them, they amused themselves with 'pitching horse-shoe quoits.' Such heartlessness is almost beyond conception.

"In terrible need of water, the emigrants dressed two little girls in white and sent them to the well. But the fiends — the Mormon militia — shot them down. They could not possibly advance. Their corn would not last long. They were famishing for water.

"A wagon came near and was found to be filled with armed men. Surely now, the unhappy emigrants thought, substantial help had come. The authorities of Utah in the neighborhood, whether Gentile or Mormon, had come out in the cause of civilization and humanity, and succor was at hand.

"A white flag was waved from the wagon as an emblem of peace, and in order that the emigrants might know that it was white men and not the red demons of the hills who approached. They did not, indeed, know that these themselves were the monsters who had wronged them all the time, and who were even now compassing their death.

"Inside that wagon were President Haight, the infamous Mormon bishop John D. Lee, and other authorities of the church in southern Utah. They professed to the emigrants that they came upon the friendly errand of standing between them and the Indians. They said the Indians had taken offence at something that the emigrants had done, that they were thirsting for their blood, but that they, these Mormon officials, were on good terms with the Indians, and had influence, and would use their good offices in the cause of mercy and of peace. After some discussion they left with the professed view of conciliating the Indians. They returned, and said that the Indians had agreed that if the emigrants marched back to Salt Lake City, their lives should be spared; but that they must leave everything behind them in their camp, even including the common weapons of defence which every western man carries about his person. The Mormon officials then solemnly undertook to bring an armed force and to guard the emigrants safely back again to the settlements.

"This agreement being made, the Mormon officials retired, and after a short time again returned with thirty or forty armed men. Then the emigrants were marched out — the women and children in the front, and the men following, while the Mormon guard followed in the rear. When they had marched in this way about a mile, and had arrived at the place where the Indians were hid in the bushes on each side of the road, the signal was given for the slaughter. So taken by surprise were the emigrants, and so implicitly had they confided in these murderers, that they offered no resistance. The Mormon militia, their guard, immediately opened fire upon them from the rear, while the Indians and Mormons disguised as Indians, who were hidden among the bushes, rushed out upon them, shooting them down with guns and bows and arrows, and cutting some of the men's throats with knives. The women and children, shrieking with mortal terror, scattered and fled, some trying to hide in the bushes. Two young girls actually did escape for about a quarter of a mile, when they were overtaken and butchered under circumstances of the greatest brutality. About half an hour was probably occupied in the butchery, and every soul of that company was cut off, excepting only a few little children who were supposed to be too young to understand or remember what had taken place. The unfortunate victims were stripped, without reference to age or sex, and then left to rot upon the field. There they remained until torn and dismembered by the wolves, when it was then thought prudent to conceal such as lay nearest to the road.

"The remains were subsequently gathered together by Major Carleton, the United States commissioner, who erected over them a large cairn of stones, surmounted by a cross of red cedar, with the inscription thereon: '*Vengeance is mine: I will repay, saith the Lord;*' and on a stone beneath were engraved the words: —

"'Here one hundred and twenty men, women, and children were massacred in cold blood early in September, 1857. They were from Arkansas.'

"It is said that this monument was subsequently destroyed by Brigham Young, when he visited that part of the territory.

"The little children, while their parents were being butchered, had clung about their murderers' knees, entreating mercy, but none of them finding it save those who were little better than infants. Their fears and cries the night after the murder are said to have been heart-rending. One little babe, just beginning to walk, was shot through the arm. Another little girl was shot through the ear, and the clothes of most of them were saturated with their mothers' blood. They were distributed among the people of the settlements, and when finally the government took them under the protection of the nation, the people among whom these little ones lived actually charged for their boarding. Two of them are said to have uttered some words from which it was presumed that their intelligence was in advance of their years. They were taken out quietly and *buried!* This happened some time after the massacre.

"Most of the property of the emigrants was sold by *public auction* in Cedar City. The Indians got most of the flour and ammunition, and the Mormons the more valuable articles. They jested over it and called it 'Spoil taken at the siege of Sevastopol.' There is legal proof that the clothing stripped from the corpses, blood-stained, riddled by the bullets, and with shreds of flesh attached to it, was placed in the cellar of the tithing office in Salt Lake City, where it lay about three weeks, when it was privately sold. The cellar is said to have smelled of it for years. Long after this time, jewelry torn from the mangled bodies of the unfortunate women was publicly worn in Salt Lake City, and every one knew whence it came. Brigham Young, who was at the time governor of the territory and also Indian agent, made no report of the matter.

"Mr. Jacob Forney, the first superintendent of Indian affairs after Brigham Young, gathered up sixteen of the children made orphans by that foul, treacherous deed, and gives the names and ages, eighteen months after the occurrence, as follows: —

"'John Calvin, now seven or eight years old, does not remember his name; says his family lived at Horse Head, Johnston County, Arkansas. Ambrose Mironi, about seven years, and William Taggit, four and a half years, brothers; these also lived in Johnston County. Prudence Angeline, six years, and Annie, about three years; these two are said to be sisters. Rebecca, nine years; Louisa, five years; and Sarah, three and a half years; from Dunlap. Betsy, six years, and Anna, three years, said to be sisters; these know nothing of their family or residence. Charles Francher, seven or eight years, and his sister Annie, three and a half years. Sophronia or Mary Huff, six years, and Elisha W. Huff, four years. A boy; no account of him; those among whom he lived called him William. Francis Hawn or Korn, four and a half years old.

"Facts in my possession warrant me in estimating that there was distributed a few days after the massacre, among the leading church dignitaries, $30,000 worth of property.

"Mormons have been accused of aiding the Indians in the commission of the crime, but, unfortunately, every step in my inquiries satisfied me that the Indians acted only a secondary part. White men were present and directed the Indians."

Mr. T. B. H. Stenhouse says: —

"To this should be added that wives and daughters of some of those murderers wore the apparel of the massacred women and maidens, while their polygamic husbands and fathers wore the masculine garments of their victims, plowed the fields with their cattle, and drove to their religious assemblies with the horses that they had stolen from the Arkansas train, *and no one called them to account.*

"It has been repeatedly asserted that the best carriage was taken to Salt Lake City and was there seen rolling through the streets of that place for years afterwards."[1]

CHAPTER IX.

MURDER AND TREASON UNPUNISHED. — BRIGHAM YOUNG.

IT seems incredible that such a crime as the Mountain Meadows Massacre could have been committed in the United States; and still more incredible that it should have been *eighteen years* before any one was brought to trial for it; and yet such is the burning fact. Brigham Young, the chief criminal, was at that very time a United States officer, in the double capacity of governor and Indian agent; and John D. Lee, who had charge of the massacre, was a deputy Indian agent appointed by Young.

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[1] Rocky Mountain Saints, p. 452.

In 1875 John D. Lee was tried for being one of the Mountain Meadows murderers. The jury were mostly Mormons, the whole Mormon people, from Young down, conspired to keep back evidence, and the jury "disagreed"! A second trial came in 1876, and Brigham Young having then concluded that the only safety for himself and others was in having a scapegoat, deserted Lee, the evidence was forthcoming, and Lee was found guilty, and executed upon the very spot where his victims had pleaded with him for their lives. Before his death he wrote a full confession and indirectly laid the responsibility on Brigham Young, to whom, after the bloody work, he made a detailed report of the massacre. Brigham told him to write to him (Young) an account of it, and to lay it all on "the Indians," and then never to mention the matter again to any human soul.

And Brigham Young, the arch-murderer, with all the others who helped Lee to do his terrible work, went free! One hundred and twenty innocent lives sacrificed, and the United States government, after nineteen years, executes one wretch for the crime, and then folds its hands!

"There is implanted in the human breast an instinctive horror of the act of murder, and a large number of the Mormons who took part in the massacre were too good men to rest in peace after the commission of a dreadful deed that was forced upon them. It has unmistakably withered and blasted their happiness, and some of them have suffered agonizing tortures of conscience, equal to those of Shakespeare's Thane of Cawdor. Two of them are said to have lost their reason entirely, and others have gone to early graves with a full realization of the terrible crime upon their souls."[1]

One of the cases which illustrates the result of the teaching of the Blood Atonement doctrine is that which is known as the "Parrish murders" at Springville, Utah. After having been a fanatical Mormon for many years, Mr. Parrish apostatized, and prepared to leave Mormondom for California. The Mormon elders of that village held a council and appointed two men to go to the Parrishes and, pretending that they were themselves getting dissatisfied with the church, find out the time set for their departure. On the fourteenth of March, 1857, the evening of their proposed departure, they were led by these professed friends into ambush, and the father stabbed to death, one son shot, and the other son wounded. Some of the Mormon men who were guilty were put upon the coroner's jury and the verdict was that the murderers were "unknown"!

This Reign of Terror had been for several years absolute in Utah. It was well understood that the penalty of death, or worse than death, followed apostasy from the Mormon Church, or even dissent from any of its teachings, or the least criticism of any of its tyrannical methods or wicked deeds. What the situation of the people of Utah — the poor victims of this terror, half-deluded, half-cowed, and hushed — would have come to be, had not the United States army entered the territory, is too dark a picture to paint. The teachers of this doctrine (that each man's sins must be atoned for by having his own throat cut) must have given themselves over to wickedness so fully that they came to a state of madness.

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[1] Rocky Mountain Saints, p. 447.

One of the first things done by Governor Cumming after his arrival and of that of the United States troops was to announce protection to all who wished to leave the territory. The fear, however, that they would be detected and "cut off" by the Danite assassins of the church before they could get safely under the guard of United States soldiers was so general that few dared to avail themselves of this offer of escape. Others were hindered also by their extreme poverty. Mr. Albert G. Browne says:[1]

"During the ensuing week nearly two hundred persons registered themselves in the manner he proposed, and a greater number would undoubtedly have been glad to follow their example, but were deterred by the surveillance to which they were subjected by certain functionaries of the church before being admitted to his presence. Those who were registered were organized into trains, with the little movable property they possessed, and despatched toward Fort Bridger. They arrived there in the course of May — as motley, ragged, and destitute a crowd as ever descended from the deck of an Irish emigrant ship at New York or Boston. The only garments which some possessed were made of the canvas of their wagon covers. Many were on foot. For provisions they had nothing but flour and some fresh meat. It is a fact creditable to humanity that private soldiers by the score shared their own abridged rations and scanty stock of clothing with those poor wretches, and in less than a day after their arrival they were provided with much to make them comfortable."

United States Judge Cradlebaugh charged the grand jury at Provo, Utah, in March, 1859, in part, as follows:

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[1] The Atlantic Monthly, April, 1859.

"I said to you in the outset that a great number of cases have come to my knowledge of crimes having been committed through the country, and I shall take the liberty of naming a few of them. The persons committing those offences have not been prosecuted. The reasons why I can not tell, but it strikes me that outside influences have prevented it. If you do your duty you will not neglect to inquire into those matters, or allow the offenders to go unpunished. I may mention the Mountain Meadows murders. If it is a fact that citizens have been guilty of that offence, indict them, send for them, and have them brought before this court.

"One is the case of the Parrishes and Potter. Springville is a village of several hundred inhabitants. There was one young man whom it was intended to kill. He ran to his uncle's, and was followed to his uncle's house. Here are three persons killed, and the criminal goes unpunished. This is sufficient to show that there has been an effort to cover up instead of to bring to light and punish.

"At the same place there was another person killed. When Henry Fobbs was here, he made his home at Partial Terry's, stayed there a few weeks; during that time his horse and revolver were stolen. He made his escape, tried to get to Bridger, was caught, brought back, and murdered; and that is the last of Henry Fobbs. No investigation has been made. His body has been removed several times, so that now, perhaps, it could not be found. Here is a man said to be killed by the Indians and then his horse is taken by Mr. Terry and traded for sheep. It seems to me that these are matters that you ought to investigate. Fobbs, I believe, lived in the state of Illinois. He had a wife and children, and was anxious to get back, and I suppose his wife is still anxious about him; but as to what has become of him she can not tell.

"A few days before the matter of the murder of the Parrishes and Potter, the stable of Parrish was broken into, and his carriage and horses were taken out; this was done in the night. These horses have never been returned. That woman, the wife of Mr. Parrish, told me that since then at times she has lived on bread and water, and still there are persons in this community riding about on those horses. Mr. Lysander Gee has those horses. He says that a few days after they were stolen they were given to him, and that he was directed to give them to no person whatever.

"Now, it is a strange kind of matter that persons should go to Parrish's, break open his stable and rob him, and then take the horses to Mr. Lysander Gee and tell him to keep them. It does not look reasonable. It would look more reasonable to suppose that Mr. Lysander Gee was engaged in it himself, and it is an outrageous thing that this woman, one of whose children was killed with her husband, has been obliged to live in the very dregs of poverty. I say, bring that man up and compel him to restore those horses, and give the property to her, and do not allow her to live in poverty while others are riding about the country here with her husband's property. Young Parrish is here; if the grand jury desire to have him, they can use him as a witness. To allow these things to pass over gives a color as if they were done by authority. The very fact of such a case as the Mountain Meadows shows that there was some person high in the estimation of the people, and it was done by that authority; and this case of the Parrishes shows the same; and, unless you do your duty, such will be the view that will be taken of it.

"You can know no law but the laws of the United States and the laws you have here. No person can commit crimes and say they are authorized by higher authorities, and if they have any such notions they will have to dispel them."

"After Judge Cradlebaugh had waited for two weeks for some action on the part of the grand jury against the murderers, his patience was exhausted, and he discharged them, assigning as his reason the folly of trying to bring any of the murderers to justice with a Mormon jury. He narrated how the officers of the court had sought to apprehend criminals in Springville, and how, when they got to that settlement, a trumpet was sounded, and the persons sought were secreted until the departure of the officers, when the trumpet was again sounded, and the accused came out of their hiding-places and went about their ordinary business.

"After the jury was discharged, the judge continued to take the affidavits of the witnesses, which revealed the existence of a reign of terror in the country settlements wherever there were apostates, beyond all credibility. Evidence in possession of the court was most positive that the witnesses testifying of the murders in Springville believed themselves to be in constant jeopardy, and that their lives were insecure but for the protection afforded by the troops."[1]

At the close of the term, Judge Cradlebaugh was filled with righteous indignation at the cool refusal of the grand jury, several of whom were themselves guilty, to indict the Mountain Meadows murderers and other criminals. He discharged the jury with these remarks: —

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[1] Rocky Mountain Saints, p. 407.

"Until I commenced the examination of the testimony in this case, I always supposed I lived in a land of civil and religious liberty, in which we were secured by the Constitution of our country the right to remove at pleasure from one portion of our domain to another, and also that we enjoyed the privilege of 'worshiping God according to the dictates of our own conscience.' But I regret to say that the evidence in this case clearly proves that, so far as Utah is concerned, I have been mistaken in such supposition. Men are murdered here, coolly, deliberately, premeditatedly murdered. Their murder is deliberated and determined upon by church council-meetings, and that, too, for no other reason than that they had apostatized from your church, and were striving to leave the territory.

"You are the tools, the dupes, the instruments of a tyrannical church despotism. The heads of your church order and direct you. You are taught to obey their orders and commit these horrid murders. Deprived of your liberty, you have lost your manhood, and become the willing instruments of bad men.

"I say to you it will be my earnest effort, while with you, to knock off your ecclesiastical shackles and set you free."

Defeated in every attempt to bring offenders to justice, Judge Cradlebaugh adjourned his court and entered upon the docket this record, namely: "The whole community presents a united and organized opposition to the proper administration of justice."

The result was that the Mormons finally succeeded in getting an order from President Buchanan's secretary of war that the military could be used as a *posse* only upon call of the governor of the territory. As the governor was a friend of the Mormons, the United States courts were left without military protection, and the Mormons were, as usual, victorious.

Some apostate Mormons, called " Morrisites," who rebelled against the leadership of Brigham Young, started a colony at Weber, Utah, and Joseph Morris, an ignorant and excessively fanatical Welshman, was their prophet. They quarreled among themselves, refused to obey the summons of the court; the Mormon militia were called out, and after a siege of three days, in which eight persons were killed, four of whom were women, the Morrisites surrendered. The Mormon Colonel Burton then rode into the village and deliberately shot down Morris himself, two women, and others. And thus Brigham's rival prophet came to his death.

When Edward M. Stanton became secretary of war, Colonel Connor was sent to Utah in charge of a small number of United States troops, with instructions to establish a military post near Salt Lake City. On the twentieth of October, 1862, he marched through that city and established Fort Douglass on a bench of the Wahsatch range, in the suburbs of Salt Lake City, where the guns of the United States could point to any part of the city, and were within easy range of the harem of Brigham Young. The new governor, Stephen B. Harding, of Indiana, sent a message to the Mormon legislature, in which he warned them against violations of the new anti-polygamy law of that year, 1862. The presence of the United States soldiers and their offensive location at Camp Douglass, overlooking the " City of the Saints," aroused Brigham and all Mormondom to indignation.

Brigham added also insult to defiance at this time by taking another polygamous wife (Amelia Folsom), notwithstanding the recent passage of the anti-polygamy law. The Mormons held an indignation meeting, denounced the United States officers and soldiers, declared Camp Douglass "a nuisance," and appointed a committee "to request the United States officers to resign and leave the territory." Judge Waite prepared to have Brigham arrested for polygamy. Mormon spies reported this to Brigham, who hastily flung out a signal, and there was instantly a gathering of Mormon militia, and within one hour two thousand armed Mormons were guarding the premises of the polygamous prophet. Cannon, rifles, and ammunition were brought forth from concealment, and the Mormon city was in a fever of excitement. Spies watched every move at Camp Douglass, and signals were sent out, by which the whole Mormon people could be assembled at any moment, by day or by night. But Judge Kinney, who was friendly to the Mormons, came to their aid. Brigham was politely invited to appear before Judge Waite and give bonds to await the action of the grand jury. This body, composed of Mormon church officers, gravely reported to the court that they found "no evidence" that Brigham Young had married Amelia Folsom, although it was notorious that he had courted her with such silly demonstrations as to excite universal ridicule, had married her, and was then living with her and calling her his wife.

Brigham Young believed that the United States was to be torn asunder by the war of the Rebellion, then in its darkest days, and he preached fiery denunciations from the tabernacle, and the hostile feeling between the Mormons and the little band of soldiers in Camp Douglass increased, and a collision seemed certain. Both parties knew that the Mormons were in such superior numbers that they could at any time massacre every United States soldier in the territory, and finally Brigham ordered the Mormon mayor to drive the soldiers out. Upon a false signal, in March, 1863, in the dead of night, the Mormon men rushed from their houses and gathered as one man around the prophet's harem, armed and desperate.

When Colonel Connor learned of Brigham's order he said: "I know that Brigham Young could use up this handful of men; but there are sixty thousand men in California who would avenge our blood, and behind them the whole nation." Young's sober second thought led him to recall his order. Had he not done so, and had the troops in Camp Douglass then fallen victims to Mormon hatred of the United States and her laws, the volunteers which would have poured into Utah from the Pacific coast and from adjoining territories would have wiped out the Mormons so effectively that the "Mormon Problem" would never again have vexed the peace and shamed the honor of our fair country.

"There is one thing I wish to call attention to that is generally overlooked. All *good* Mormons are equally criminal. I mean by this that if not guilty of the crime in chief, they are aiders and abettors. In civilized countries, all citizens are anxious to have crime punished; here the order is reversed. I have been a detective officer for many years, but I must say that Utah is the hardest place I have ever worked in. Men who have lived from boyhood in a little settlement are 'not known' by any of the inhabitants. The very children who have been raised with the man you are looking for, if asked his residence or anything about him, will answer 'dunno.' In fact, none of them seem to know anything except how to commit a crime and cover it up."[1]

Brigham Young was born in Whittingham, Windham County, Vermont, June 1, 1801, and died in Salt Lake City, August 29, 1877, aged seventy-six years. He was one of ten children, five sons and five daughters. When he was a babe his parents moved to Smyrna, Chenango County, New York; thence, in 1813, to Genoa, Cayuga County, New York, where he remained until he was twenty-eight years of age. He then moved to Mendon, Monroe County, next to Canandaigua, and soon after returned to Mendon. Here, on .April 14, 1832, he was baptized into membership in the Church of Jesus Christ of Latter Day Saints, and soon afterwards "gathered" with those of like ilk to Kirtland, Ohio, and became an energetic assistant to the prophet Joseph Smith.

Brigham's parents were poor and he learned the trade of painter and glazier, and, as he said, "did many a hard day's work for six 'bits' a day."

When he desired to attend a conference early in the history of the church he had to go in a borrowed suit and boots. It was always his boast that he had "never attended school but eleven and one-half days."

Brigham Young's official residence was known in Salt Lake City as the Bee-hive House, where he had his private office, reception room, and bedchamber. Adjoining was the Lion House, so called, where dwelt about one dozen of his wives and their children. Mrs. Stenhouse says: —

"The Lion House is what ought to be the home of the prophet, for here nearly all of his wives reside. (He has, however, many other houses in the city.) On the basement floor is the dining-room, kitchen, pantry, and other general offices. The first floor is divided by a long passage with doors on each side. On the right hand, about half a dozen wives with small families find accommodations. On the left, at the entrance, is the parlor, and the other rooms on that side are occupied by mothers with larger families, and ladies who have a little more than ordinary attention. The upper floor is divided into twenty square bedrooms.

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[1] Fate of Madame La Tour, p. 359.

"When I first knew brother Brigham, poor man, he had *only* sixteen wives living with him in Salt Lake City; and even now he has no more than nineteen! Perhaps I ought to say eighteen, since Eliza Ann has run away from him, and left the poor old gentleman desolate and forlorn. Of course brother Brigham has *had* many more than nineteen wives, but besides the living ladies, others are dead or have strayed away, no one knew whither, and perhaps, as brother Heber once said to me, nobody cared."

From Nauvoo onward till his death Brigham Young was the life and soul of Mormonism, its guiding spirit, its unyielding despot. Of him it may be said almost with literal truth that his eyes constantly followed and his hand was always upon every man and every woman in all the Utah country. He carried his right to rule farther than any despot before him had ever dared. He held that every man's entire religious belief, daily routine, business affairs in detail, and political action were under his absolute control; and it is one of the marvels in the world's history that he succeeded, in the main, in carrying his claims into recognition and securing such unquestioned yielding.

Mr. T. B. H. Stenhouse says: —

"No one to-day, even in Utah, can form any idea of the thorough control that Brigham once had over the people. Nothing was ever undertaken without his permission. He knew of everything. No person could enter into business without consulting him, nor would any one ever think of leaving the city to reside in any other part of the country without first having his approval. Merchants who went east or west to purchase goods had to present themselves at his office, and report their intention of going to the States at such a time — if he had no contrary orders to give them. Some, no doubt, may have sought his counsel on their proposed undertakings and journeys, believing that his superior wisdom could aid them, but in his own mind he claimed that the Saints should do nothing without his knowledge and approval. That oft-reiterated expression, that it was his right to dictate and control everything, 'even to the ribbons that a woman should wear,' or 'to the setting up of a stocking,' was the truthful illustration of his feelings.

"A ball even could not take place until he was consulted upon the propriety of dancing then; and before the invitations were issued, the list of the invited was read to him, and he erased or added names at his pleasure. Before any of the married brethren could make love to a maiden with the view of making her a second, third, or tenth wife, he was expected to go and obtain Brigham's permission, and even the young men were instructed that properly they should do likewise.

"But the worst form of this surveillance, control, and dependence upon his will was the power which Brigham assumed in the most vital interests of every man's affairs.

He not only sent the missionaries abroad when and whither he pleased, but when he desired it, he sent the elders away for some cause of offence, real or imaginary. Time after time he has called men living in Salt Lake City to close their business and go down to 'Dixie,'—the southern part of the territory,—which has been regarded by most people as a penal settlement, or place of banishment. Repugnance to such a country or the inadaptability of the person to any pursuits there was nothing to him. Quite a number of persons had to sacrifice property in the city in order to go to Dixie, and free tongues have not been slow to insinuate that, in some instances, those persons were sent away for the very purpose that the prophet might the more easily purchase their property."[1]

As a speaker, Brigham Young was always listened to with attention. This was not so much because his discourse was interesting, but because he was liable, at any time, to be excited or angry on the platform, and was then sure to say things which were interesting to the Mormon crowd before him and disgusting to all persons of any refinement. He was unacquainted with history, knew no logical methods, and was innocent of rhetoric. His language was ungrammatical and coarse, and, at times, most indecently low, vulgar, and profane. His addresses were direct and bold, his illustrations apt, and his delivery vigorous. In "set speeches" he was a failure. When Vice-President Colfax and some of his friends visited Salt Lake City, Brigham was expected to do his best, but he failed signally. He had been "coached" by some of his brethren to use Philip, Landgrave of Hesse, for illustrating a certain point, and he blundered out, "*Mr. Philip Landgrave*," etc., to the infinite merriment of his visitors and mortification of his more intelligent Mormon brethren.

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[1] Rocky Mountain Saints, p. 657.

Brigham s greed for wealth showed itself in his youth and clung to him to the grave. From poverty he came to be the owner of several millions of property. As the officer of the church upon a salary, and having church matters which demanded all his time, that he should thus pile up millions of private property shows on its face that his gains could not have been honestly acquired. His absolute control over the tithing income of the church, which grew to be hundreds of thousands of dollars annually, accounts for his large acquisitions of wealth. At Nauvoo there was complaint that Brigham did not account for the collections and tithings gathered when on his missions. When Joseph Smith confronted him with the accusation, Young replied: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." To this Joseph responded: "True, but Moses did not say the ox was to eat up *all* the corn."

The peculations of Brigham Young from the church amounted to enormous sums, and after his death the facts were publicly admitted by his executors when brought into open court. At one time, finding that his indebtedness to the church funds amounted to $200.000, he directed the church bookkeeper to credit his account with the church with that amount "for services rendered," and thus a "settlement" was made. After his death the officers of the church presented a claim against the executors of Young's estate for $999,932.90 for church property which he had converted to his own use, *and the executors paid it.* Some of Young's heirs were dissatisfied with this action of the executors, and brought suit against them. One of the affidavits presented in behalf of the heirs made such damaging exposures that the executors paid the heirs $75,000, and the affidavit was withdrawn from the files of the court, and never brought to light.

CHAPTER X.

POLYGAMY AND ITS BITTER FRUITS.

THE introduction of polygamy as a doctrine and practice of the Mormon Church was the digging of a pit down which the Mormons have ever since been descending.

In a sermon in the Mormon Tabernacle in Salt Lake City, Orson Pratt said: "The doctrine of a plurality of wives is a part of our religion, and necessary for our exaltation in the eternal world. Take unto yourselves more wives. These wives are to be sealed to the Saints, for time and eternity, only by the priesthood. If men neglect this sealing they will be dammed to all eternity."

If the wife objects to polygamy she is met with the following "revelation" of the prophet: "If any man have a wife, and he teaches unto her the law of my priesthood as pertaining to these things (that is, polygamy), then *shall* she believe, and administer unto him, or she *shall be destroyed*, saith the Lord your God, for I will destroy her."

A fifteen-year-old daughter was bound hands and feet by her father, and whipped because she refused to be married to an old polygamist; an unwilling first wife was locked up while her husband removed the best of the furniture to furnish another house for a new and second wife; a first wife's own money is taken by the husband to buy furniture for the new "second." It is not uncommon for a polygamist to live in a house of two to four rooms, and sometimes in one room, with two to four wives. There is a house in Salt Lake City where a man lived with three wives who were mother, daughter, and granddaughter, and he had children by each.

The bitter quarrels, which often come to blows, in these families, the cruelties, the fierce jealousies, the burning hatreds which never die between these wives, the crushed hearts, the hopeless lives, the insanities and suicides, the numberless and nameless immoralities and crimes which are sought to be hidden from Gentile eyes — what a chapter of horrors! and all in the sacred name of religion! And yet all these horrors are a necessary result of the Mormon system and have existed there for forty years, and have spread into the adjoining territories.

The Mormons teach that marriage is not a civil contract; that only those marriages are valid and binding whose ceremonies are performed by Mormon priests; that all non-Mormon marriages are void, and the children of such marriages are lost; that when husband or wife joins the Mormons and the other does not, the one joining is entirely freed from the previous marriage contract; that when both husband and wife become Mormons they must again be married by the priesthood; that if the husband or the wife thereafter leave the Mormon Church the other is thereby entirely divorced, and free to marry again. Until the late law of Congress there have been no civil marriages in Utah, and now that the law of Congress requires all marriages to be according to civil law, such Mormons as wish to be legally married are first married by a civil officer, and then remarried by a priest in a Mormon temple.

As all marriages were to be performed in the Endowment House in Salt Lake City, there were sometimes scarcely hours enough in the day to get all the marrying done; and, to facilitate matters, special days were set apart for particular places; for instance, the couples (or triples) from Provo must come on "Provo day," etc. Then these lecherous Saints began to arrange with those who were going to the states or foreign countries as missionaries to engage from one to several extra wives for them, sometimes furnishing money in advance to pay their way. This worked well, except that the missionaries wanted extra wives themselves, and always had first choice. When a company of new arrivals landed in Salt Lake City and were turned loose in the "cattle-yard" at the tithing-house, Mormon men were sometimes seen hastening to this free "market" to select a second or a fifth wife! The heart-broken and angry first wife was often seen at this yard getting a third wife for her own husband, in order to spite the hated second wife.

In one village two old polygamists, the one seventy years old, and the other nearly sixty, were almost beside themselves with grief (!) because there were no more unmarried women, and they went to a neighboring family where there were two little girls, one fourteen years of age and the other twelve years, and told the parents that the prophet of Salt Lake City had a revelation from the Lord that they were to marry these girls; the parents dared not disobey this "counsel," and these unhung villains "married" these infant victims!

Why do women go into polygamy? Because the better class of Mormon women actually *believe* that their consent to polygamy is necessary to their salvation, or, at least, to any exaltation in the future life. It is because of woman's willingness to sacrifice for her religion even the dearest instincts of her heart, though her heart breaks and it sinks her life into misery and hopelessness.

Mormonism holds out to *men* unlimited license in this life, with glory and unlimited license in the world to come. To *women* it offers the requirement of strict obedience to their husbands and the priesthood, the sacrifice of their soul's desire for the whole heart of their husbands, and the duty to rear as many children as possible.

In other words: —

Indulgence for Men,
Sacrifices for Women.

At one time, at a largely attended public meeting of male members only of the Mormon priesthood in Salt Lake City, Brigham Young, after pharisaically denouncing sin, said: "All of you who have been guilty of committing adultery, stand up." More than three fourths of those present rose to their feet. As these were men only, the moral condition of the other sex also can be inferred. A bishop present asked if there was not some misunderstanding of the question, as they probably understood that it applied to their actions before they became Mormons. Then Brigham reiterated the question, saying it meant that sin committed since they entered the church; and again every man still stood up. Brigham then instructed them how to evade another exposure by saying, "Be baptized for the remission of your sins, and, as they are washed away by the ordinance of baptism, you can then truly say you are *not* guilty of the sins inquired of, although you may have committed them."

The following is upon the authority of *The Salt Lake Tribune* and of a widely known and reliable citizen of Salt Lake City: The town of Lehi is situated about twenty-five miles south of Salt Lake City and has fifteen hundred population. The statement was made that no Mormon girl had been married in that town for three years who had not become a mother before the proper time. While on the cars between Lehi and Salt Lake City a number of Mormons urged the Mormon bishop of Lehi to publish a denial of this statement, but his answer was that there was too much truth in it.

A United States officer who resided in Utah for six years wrote to *The Denver Tribune* that he saw in southern Utah, dining at one table, five polygamous wives of one Mormon bishop, having at home at that time thirty-six children, boys and girls from ten to twenty years of age. These young Mormons all slept in one very large single room overhead in the winter, and in the summer they all huddled together in the straw at the barn. Several of these young unmarried girls were bearing children to their male relatives. Cattle and hogs do likewise. These things were winked at by the Mormon Church.

An investigation of the subject of plural marriages was made by a committee at the request of a society in the east, and from the facts obtained the conclusion was reached that "about eighty per cent. of the plural marriages were necessitated by previous immorality." In a Mormon village of four hundred people there were more than a dozen illegitimate births in one year.[1]

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[1] Hand-book of Mormonism.

"Again and again parties have been sealed to each other 'for time and eternity,' and in less than six months divorced by the same power that sealed them. . . . Multitudes of women in Utah have been divorced and remarried so many times that they scarcely know themselves by name. It is a common thing to find women living in polygamy who have been divorced three or four times from as many different husbands. An Englishwoman, who, a few years ago, abandoned her husband and children for the purpose of gathering with the Saints to Zion, has been divorced and remarried five times since she came to Utah. The present writer has lived within half a block of a woman who, after being divorced from five husbands, is now living in polygamy with the sixth; and one of our district judges reports the case of an elderly Saintess, living near the place in which he holds court, who has been divorced *fourteen times*." [1]

There has never been in Utah a civil marriage law or any provision for licenses, or anything else respecting marriage, until 1888, when the Mormon legislature was coerced to enact some laws on this subject for fear they could not otherwise secure statehood. Until then the whole matter has been left with the Mormon Church, and by it concealed in the iniquitous Endowment House, and that being a secret place, what is done there none but the head of the church knows; and even he has perjured himself to conceal his knowledge from the courts.

One woman who had been inveigled into polygamy at the age of seventeen, speaking of her husband, said: "The happiest day I spent for twenty years was the day when I saw him laid in his grave." [2]

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[1] Fate of Madame La Tour.

[2] Many of the items following in this chapter are condensed from "The Women of Mormonism," by the kind permission of the publisher, Mr. C. G. G. Paine.

Nothing was left undone to compel women to accept the pretended revelation on polygamy, and the cruelest persecution pursued those who would not consent that their husbands should take more wives; their reputations were blasted, and their eternal condemnation threatened. Husbands withdrew from their wives not only all marks of affection, but also almost the very necessaries of life. Women were driven into polygamy by flattery, threats, or even by special pretended "revelations." One woman declares: "Indeed, death would have been gladly welcomed by many of us, but alas! we cried in vain; he would not come. If men also were rebellious they were sent off on missions and their wives commanded to receive the attentions of other men during their absence. I dare not report the 'counsel' given on this point, it is so grossly indelicate and immoral. In fact, we were regarded as simply brood animals. Brigham Young frequently told the women that they need not expect their husbands to love them; that it was honor enough to be allowed to bear children to a Saint. When the Reign of Terror existed, hundreds of women went into polygamy to escape being 'blood-atoned.'"

It is conceded by all Mormons, men or women, that all women naturally hate polygamy. John T. Caine, the Mormon delegate to Congress, is reported to have said in 1888: —

"The nature of woman is the same the world over. Only religious conviction of an overwhelming character can constrain any good woman to have her husband's affections shared by another. But that conviction of religious duty and self-sacrifice will enable a woman to curb her feelings and endure unselfishly, and even with cheerfulness, so great a trial, there can be no doubt."

When the revelation on polygamy was first published as the doctrine of the Mormons in 1852, over seventeen thousand members left the church in England within six months. But those who were already at Nauvoo or, later, in Utah, were in a net from which escape was impossible to many, unless they were ready to meet death. Some men apostatized, some resisted for a time, and finally yielded to the pressure brought to bear by the prophet and his aids. Most of the women at first considered the so-called "revelation" a cloak to cover immoralities. Some fanatical women, and some who were already thoroughly bad, assumed to believe the revelation was divine, and, being high in the church, exerted almost a controlling influence over many who were weaker-minded, but strong in the faith. So the struggle went on, until the infatuation became general.

A first wife tells the following story: "Friends who have heard me complain of the sorrows I endured in polygamy censure me deeply for having given my consent for my husband to take another wife. I will relate the facts. We had lived happily together for fifteen years, and seven children had been born to us, four of whom were still living. When he told me of his intention to go into polygamy, he also said he had been 'counseled' to marry a certain woman. I had many reasons to regard this woman with special aversion. He had been advised to marry this woman on purpose to humble me. It was like a drowning man clutching at a straw that I wept and prayed him not to ruin our happy home. I reminded him of what we had been to each other for fifteen long years; how I had forsaken all my friends for him, how I had tried to be a good wife and mother.

"'It is well,' he replied, 'that you think of your children; for if you will not permit me to do my duty by living up to the privileges of a Latter Day Saint, they shall have neither food, clothing, nor shelter of my providing during the coming winter.'

"What could I do? I was not strong, and had a three months' babe at my breast, and could not go out to work for their support; neither could I bear to see them suffer. 'Then,' said I, 'choose any other woman in the world rather than the one you have named.' He answered, 'She it must be, and there need be no trouble. You keep your side of the house, and mind your children, and I will make her keep hers.'

"'Henry,' said I, 'the day that woman enters this house will be the last day of happiness for us!' 'I can not help it, Mary,' he replied. 'I am determined to live my religion; and if you know when you are well off you will not make any fuss.'

"Again I ask, What could I do? Nothing. I went to the Endowment House, and gave as wife to my husband the woman that I most hated and despised of all women in the world. I saw her enter my house and take my place in the heart of the man for whom I had given up all that I held dear in this life.

"I could tell you how all that was evil in my nature was fostered; how we women together changed my kind and tender husband into a perfect brute. But of what avail? There was neither law, justice, nor mercy for women in this territory then."

One man of brutal instincts had two wives, and they had made his house at times like the infernal regions, an abode of strife and discord. Upon his death-bed, his first wife went to enter the room where he was, when his second wife held the door against her, and it had to be forced open. Another polygamous first wife who was present said to the offending woman: "This is his *wife*, and she has a right to be here, and *you* have not." In the meantime the poor old first wife of the dying man stood by his bedside, weeping, when the woman continued: "Why do you weep? You should rather laugh, for you are now freed from your misery. There lies the man who wrecked your happiness, powerless to harm you any more!" Then, touching the hand of the dying man, she exclaimed, "*Thank God, this hand can never again strike a woman!*" Nearly all the occupants of the room left in horror, frightened at this woman who appeared like an avenging angel.

Another polygamous wife says: "After awhile it became impossible for me to control myself, and our house was a perfect hell, as every polygamous house is, no matter what the advocates of polygamy may say to the contrary. I affirm that I have been intimate with many polygamous families from those highest in authority down, and I have never known one where hatred and discord did not exist. I have known families who were extolled as models, where the most disgraceful quarrels were of daily occurrence, and where the wives had scarcely risen from their knees after family devotions before they would renew their quarrels and bestow the lowest kind of epithets upon each other. I defy any man or woman in this territory to cite *one* instance of a polygamous family where there is anything approaching harmony."

One woman, who had been brought to the verge of the grave by her husband's taking a second wife, says that her husband watched with her during the nights.

"Sometimes the new wife shared his night-watches by my bedside; at other times she managed to have some other person do so, that I might have no opportunity to talk with him alone, lest I should regain my old influence over him. One night when they thought me asleep, he said: 'We must not blame Sarah too much, for she loved me devotedly.' 'That may be so,' she replied; 'but, William, you know that I love you just as well as she ever has, and I should die if you should take another whom you would love more than you do me.' I felt as if I could spring from the bed and choke her, but controlled myself to wait for his reply. 'You need never fear that, Louise,' said he; 'I shall never care for any one but you!'

"I experienced a thousand deaths in those few moments, and my love for my husband was struck dead at one blow. Then I made a vow, which I kept only too well, that he *should* care for another, and that this second should endure the same torments I had experienced. I laid my plans well and was in no haste."

She then recounts the steps she took to get her husband to marry, without the knowledge or suspicion of the second wife, a third wife, and one whom the second had discharged as a hateful servant-girl, and continues her narrative thus: —

"After returning from the wedding, I sent word to Louise to come and take supper with me, as I had company I would like her to meet. When she came in we were all seated in the parlor, and I shall never forget the satisfaction, I may say exultation, I felt as I said: 'Louise, allow me to present brother B. and his *third wife*. They were married to-day, and will come and live with you next week.'

"She turned scarlet, then pale as death, and I thought she was going to faint. But instead, she broke into a terrible rage which frightened all the rest. Some years later she literally died of a broken heart, when she found it impossible to win him back.

"I was once counted an amiable woman, but polygamy has made me a cold, calculating, heartless woman. with no faith in any religion whatever."

A sixteen-year-old girl, who was reared to believe in polygamy, became a third wife, but soon learned to hate the system, and told her husband that she should leave him, and asked him to continue to help support their children. He refused, and she appealed to a high church officer. He heard her story and then said: "Sister H., you know that in the church you are a *wife*, and your children are perfectly legitimate, but outside the church you will be *nothing but a common woman.* A Latter Day Saint could not conscientiously contribute to the support of the children of a *prostitute.* Do you not think you better remain where you are?"

It takes some courage for a poor woman, without friends, with a family of dependent children, and in midst of thick slanders upon her character, to face the world alone, under such circumstances.

In southern Utah, where Mormonism and polygamy are found in their darkest features, there lived in a miserable hut of two small rooms a Saint with three wives, all of whom had children. Two of the wives were sisters, and the third was the daughter of one of these sisters by a former husband. This third wife left him and married another man, who soon died, and she then returned to her first husband, and brought her children by her second husband with her, and one of these children, a young girl, was also married to this first husband, thus becoming fourth wife to an old wretch who had for his three other wives her mother, grandmother, and great-aunt!

The very worst class of women in Mormonism, and those who do the most injury, are those who are too intelligent to believe that there was ever a revelation commanding polygamy, and who know full well its evil effects. They are hypocrites in religion, and degraded in character. They are now not only the defenders of polygamy, but are zealous to drag others into it. "The earth holds no viler of their sex than some of these women."

A young woman, who was reared in a polygamous household of a church dignitary, and was familiar with the part that some of these women are acting, said: —

"I can only compare these women to those dreadful characters that they say exist in the outside world, whose business it is to lure young girls to destruction. They are nothing but *tools of the priesthood;* and while professing to be working for the elevation of women are in reality *doing nothing but seeking new victims* to gratify the base passions of their infamous masters."

The Mormon women have a society called the "Female Relief Society;" but its real objects are the spread of polygamy and the gathering of tithes for the advance of Mormon interests at Washington City and in national newspapers. The chief topics discussed at their meetings are polygamy, subservience to husbands, and implicit obedience to the priesthood. This female organization is constantly at work carrying out the plans of a licentious and tyrannical priesthood. Young girls are brought to these meetings to be taught these doctrines, and when they are fourteen or sixteen years of age they are told they must be "sealed" to Brother So-and-So, and that thus their eternal happiness and glory will be assured. And those reared thus become plural wives almost without hesitation. Some girls say: "We shall have to live in polygamy any way, and we may as well marry in it, and be third wives as first wives."

These female teachers of polygamy make a semi-annual tour of the territory, visiting every settlement, holding meetings and expounding the beauties and glories of polygamy, and exhorting the sisters to be faithful followers of "the new and everlasting covenant of marriage."

When calls are made for money to be used in maintaining a lobby and its corruption fund at Washington City, this "Female Relief" (!) Society begins its work of levying on the poor. Every egg and every ounce of butter available is called for, under penalty of excommunication, and money is thus squeezed out of the very body and blood of these poor people.

Mrs. Ann Eliza Young, the "wife No. 19" of Brigham Young, after she had fled from Utah, wrote as follows: —

"Ever since my escape from the dark prison-house of polygamous slavery into the light of freedom and Christianity, one thought has been in my mind — to show to every woman the contrast between the lives of women in Utah and those in other parts of this great land. If I could make the women of Utah understand what a glorious sense of freedom one feels upon breaking away from the gloom and misery of an existence under the teachings of the Mormon priesthood, and coming into the society and civilization which is based upon

Christianity, which protects the family and honors womanhood; if they could only see and feel even a little of the wonderful difference in the two cases, then it seems to me they would make every effort, run almost any risk, to break their chains and find true liberty. When I first began to travel and go into the houses of this country, I was filled with new sensations to see the respect and courtesy shown by husbands to wives — the affectionate solicitude for their comfort, the glad welcome given after separation, the pride which husbands seemed to feel in their wives. It was all so wonderful and new to me! How many, many times did tears spring to my eyes at witnessing so often the tender parting of husbands and wives, or the joyous greetings after only a few days of separation. What touched me most of all was the anxious and unceasing care which frail or sick wives received from their husbands. Such things are of such daily occurrence that people do not notice them, but such devotion is unknown to the women of Utah, except it be to the reigning favorite. And every Mormon woman knows how certain it is that even this favoritism will be transient."

Some scenes in polygamy are as ludicrous as they are coarse. One who had three wives took a fourth. The three wives secreted all eatables, so that when he returned with his new wife from the long and fatiguing ceremonies of the Endowment House, there was not only no supper prepared, but not a crust to be found. The baffled husband took his bride to a compassionate neighbor, who provided a meal. They returned about midnight, found the doors and windows secured and barred, and no amount of knocking could get them open. After standing in a pouring rain for nearly an hour, they again applied to the neighbor for hospitality. One of the wives afterwards said that nothing in her life gave her so much satisfaction as seeing those two standing outdoors at midnight in a drenching rain!

A Mormon bishop, who had two wives, refused to postpone his marriage to the third on account of the dangerous illness of his first wife, and she died and was buried without the presence of her husband, who was on his wedding journey.

Another Mormon married his first wife's servant-girl, and when the two quarreled, severely whipped and bruised the first wife, saying, "I am determined to live my religion if it kills us all."

Some tourists in Utah were on a fishing excursion, when one fell sick, and they sought shelter at a cabin of one room, occupied by three beds and three wives; and one wife remarked that they were "more crowded than usual, as the old man had brought home a new wife that day." A Mormon first wife, whose husband had several other wives, lost by sickness her two only children, and when a neighbor was making sympathetic remarks to the father, he said: "My poor wife is indeed broken down with grief, but it is not so bad for me, for you know I still have sixteen children by the other women."

A Mormon lost his only wife by death, and five polygamists officiated at the funeral and descanted upon the advantages of polygamy, and one said: "We should sympathize with our brother more deeply, for he has lost his only companion. If I should lose one of my companions I should still have several left to console and comfort me."

What effect must it have upon a woman's modesty when she must often say of her husband: "He is gone to stay with some of the other women"! What effect upon children who talk about "father's week at the other house;" who discuss freely which is his favorite woman, and why, and to the children of which one he is most indulgent! One woman, who knows the facts by experience, says: "Mormon youth and children are precocious in wickedness to a remarkable degree, and lacking in that simplicity and innocence which is a natural attribute of children. Most Mormon men enter polygamy only from licentious motives and pure wickedness."

Ninety per cent of polygamous marriages are entered into when the other or favorite wife is in a delicate condition, and the neglect of the husband and her hatred toward the new wife produce most deleterious effects upon the offspring.

The dreadfulness of the situation is sometimes relieved by the amusing. One day a bishop called upon a faithful Mormon family, who, although living happily, had neglected the privileges of plural families, and began to exhort the husband to "live his religion" and take another wife. The angry wife seized the broom and said: "*Get out, you villain!*" and rapidly laid the blows upon his head and shoulders. Hurrying to the door and into the street, he supposed he had escaped, but he found the broomstick still falling frequently upon his head while he ran up street until he turned the next corner.

"The writer knew a family that lived in such a home as he will now describe. The house was constructed of logs, and contained but two rooms, about fourteen feet square; overhead some rough boards had been placed upon the timbers, making a little loft beneath the roof; outside a small shed had been constructed, where fuel was stored in winter and a stove placed in summer; and in that house lived a man with eight wives and over twenty children! There was a bed in each of the two rooms, trundle-beds beneath, and cots overhead, while some of the children slept constantly in the barn. But this home was luxurious as compared with certain homes that he saw in Utah. The reader can imagine, or rather, he *can not* imagine, what kind of training and discipline prevails in such homes, and what kind of moral influences prevail there."[1]

"Orson Pratt was the great theologian of the Mormon Church. Mrs. Pratt gave me the history of her struggles and those of her husband when the order came from the priesthood that he should enter into plural marriage, a decree which is inevitable, which is irresistible, which is written above every marriage altar by ghostly fingers in filmy outline, which on some fateful morning some stray sunbeam shall bring out into colors of inky blackness and flash upon the startled wife the terrible sentence: 'Thy kingdom is finished.'

"The life of Mr. and Mrs. Pratt had been one of exceptional unity, and long he resisted the instruction of the priesthood. Night after night he came home to toss upon a couch of thorns, 'to sleep, perchance to dream.' But the fatal night came. He returned to his home about midnight. He opened the door. His wife, faithful in her vigils, rose to meet him. There was a rigidity of the muscles, a pallor of the cheeks, such as the death angel will never paint. He laid his icy hands in hers, his colorless lips parted, and in a husky voice he said, 'It is all over, wife. I have consented to take a second wife.'

"As though an arrow had pierced her soul, she fell at his feet as one dead, without pulse, without breath.

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[1] The Mormon Problem, p. 142.

" A little further on we see this devoted husband and father transformed into a fiend. We see him with two, three, five wives! He was worth one hundred and fifty thousand dollars when he went to Utah, and yet Mrs. Pratt was soon sitting in midwinter without fire or fuel, her shivering children crowded about her. The husband and father enters. His benumbed soul no longer responds to the appealing eyes of the sufferers. He looks upon the ruin he has wrought, the home where Want's gaunt figure stalks undisguised and thrusts his skeleton fingers at their heart-strings. Yet he is not stirred. In response to their shivering appeal he replies, 'I have other and younger families; you must shift for yourselves;' and he slammed the door and left them to their fate.

"Mrs. Pratt told me that many and many a night she had gone out in the pitiless winter storm and walked around the building that sheltered Mr. Pratt and another wife, and felt that with her icy fingers she could dig out every brick in the walls. There she would have perished, but that her little boys, who had learned to miss her, would spring from their sleep to come out in the storm and lead her home.

" Said one of these mothers to me: 'Do not talk to me about this government! The flag that floats over this city mocks at woman's tears. It never saved my daughter from the tyrant's lust or the despot's fury. I have often asked, Is there a God in heaven? and if so the cries of the broken hearts in the secret graves of these valleys must long ago have jostled his very throne. Yet where is the angel of deliverance?' "[1]

It is related that this Mrs. Sarah M. Pratt, when surrounded with the polygamy mania and the dangers of the Reign of Terror in Utah, was accustomed to gather her five little boys closely around her in the center of the sitting-room and then talk to them in whispers of her hatred of polygamy, lest even the very walls of her own home should have spying ears and she should be betrayed unto the priesthood. Her boys all stood by her and are to-day non-Mormon citizens of Utah. Mrs. Pratt was a woman of remarkable strength of mind, and of such irreproachable character that even the Mormons never succeeded in despoiling it. She died in Salt Lake City, at an advanced age, on Christmas morning, 1888.

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[1] Mrs. Angie F. Newman before the United States senate committee on territories.

Out of twenty leading Mormon women in Salt Lake City, one was born in Maine, one in Vermont, three in Massachusetts, two in Connecticut, six in New York, one in West Virginia, one in Indiana, two in England, and two in Salt Lake City; that is, seven were born in New England, and six in New York, and seven elsewhere.

Would the readers like to see what women who are polygamists have to say themselves in defence of the plural wife system? They shall be gratified with the following nauseating words from some of the leading plural wives of Salt Lake City.[1]

"Polygamy, at different periods, has been practiced as a corrector of evils and a promoter of purity. . . . It was revealed to the prophet Joseph Smith that there were thousands of spirits, yet unborn, who were anxiously waiting for the privilege of coming down to take tabernacles of flesh, that their glory might be complete. This, Lucifer and his armies, who were cast out of heaven down upon this planet, have been doing their utmost to prevent. Their greatest punishment is in not having bodies, and their mission is to throw dust in the eyes of the children of men, that they may not see the truths of heaven. It is through Lucifer's wicked schemes that so many thousands of tabernacles have been and are being destroyed, and thereby those choice spirits have been hindered from coming into this state of existence, which event is of the greatest importance to them. But the work of the Almighty is rushing towards its completion, which makes this plural wife system an actual necessity. It was our Father in heaven who commanded that it should be established, and we have nothing to fear for what we have done. It is a controversy between God and Satan. The principle was established by the prophet Joseph Smith, and all who have entered into it in righteousness have done so for the purpose of raising a righteous seed; and the object is that we may be restored back to that Eden from whence we fell."

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[1] Why we Practice Plural Marriage, pp. 7, 10, and 31.

"If I had not known that my husband was actuated by the purest of motives and by religious principle, I could not have fortified myself against that 'demon, Jealousy.' I do not believe I could have submitted for a moment. I was afraid of no man, but I feared to rebel against the Almighty, though at times it was like the tearing of my very heart-strings, and it took much prayer and struggling to overcome. Yet through it all I have stood as a pillar by the side of my husband, and can say with truth that my soul has been purified and my love has become more exalted. My willing and undivided heart is laid upon the altar. . . . I know by my own experience and that of my sainted mother, and also of other first wives, who have acted their part nobly, that they have not only retained the affection of their husbands, but to see such a great sacrifice made by the wife of his bosom has increased his love and exalted her in his eyes. I have had this testimony from different husbands and wives."

"My father had a number of wives. Some were old ladies who chose to be sealed to him, but he never lived with them only to support them. Different ones of his wives lived with my mother at various times, and they all loved her and she loved them. . . . I assure you there is as much delicacy, modesty, and refinement among those who live in this plural order as can be found anywhere, and I am acquainted with some model families. One or two I will mention. A young man took two sweet women as his wives, one some time previous to the other. . . . The two women are nearly always seen together. The children love and cling to the first wife more, even, than to their own mother. Another is a well-to-do man, a widower, who married a young lady and soon after wedded another. Both were young and pretty, and are good, industrious wives. Each has a large family of children. The wives loved each other from the first and have appeared like twin-sisters, dressing alike when they went out together. They live under one roof, though in different apartments, and are well provided for. They are separated only by a hall. If there has ever been any jealousy, I should say it was on the husband's side, on account of their mutual devotion. I could mention others, but these will probably suffice. Polygamy is not the worst trial in the world, for it has been made honorable among our people, and it is not in the power of man nor of Congress to make it otherwise."

"Mormon women are not so ignorant as some suppose. We know the power we hold to declare polygamy illegal. If there was any necessity, or if we felt our chains to be galling, we could assuredly avail ourselves of it and call upon the United States army stationed here to protect us. . . . The means gathered to assist in reforming the 'Mormons,' in freeing the 'poor down-trodden women from their polygamous yoke,' is a most ridiculous farce. It will compare with the collecting of money for the poor heathen, who would have been better off a thousandfold had they never seen a 'Christian.'"

It need only be said concerning the above that the women who write such driveling nonsense are those who are in polygamy themselves, and are enwrapped with it through relationships. Their only chance to maintain any respectability lies in the estimation in which polygamy is held. They maintain a sort of respectability if polygamy is held to be respectable; if it be looked upon as a wicked device of sensual men, then they go down to a very low level. Since they have not the moral honesty which would lead them frankly to denounce polygamy as a shameful sin under all circumstances, their only effort is to put on a bold face, claim that they are *wives*, and defend the iniquitous system, even if they must do so in such a feeble manner as in the above.

CHAPTER XI.

TO AND FRO IN THE EARTH. — METHODS OF MORMON MISSIONARIES.

THE right wing of the Mormon Church work is its missionary army. The elders from Utah who are abroad in all the earth calling themselves missionaries are the forage corps that gathers in the victims upon which the Utah monster feeds and fattens. They are the "crank" hunters and the delusion scavengers.

"One elder testifies that in October, 1849, he was drafted to go to Great Britain, having no intimation of what was in store for him till a motion was carried to that effect, but, notwithstanding, fitted himself out at the cost of nearly all he had in the world, and within eight days was off through the cañons.

"Nor must it by any means be supposed that though Mormon missionaries are commonly unlettered and are selected so often in a way so full of haphazard, they possess no furnishing for their difficult task. On the contrary, though after the peculiar Mormon fashion, they usually go forth fully armed and equipped. From childhood, and every Sunday, every boy is drilled in the doctrines of the church and supplied with proof-texts by the hundred."

"The falling away of those who have professed to be converted to Mormonism would discourage any other people. An elder of twenty-five years' standing affirms that not one in twenty who starts holds out. Of the eleven famous and original 'witnesses,' nine turned their back upon the church, and that within ten years. Of the first twelve 'apostles,' Joseph once exclaimed, 'All but two have lifted up the heel against me!' and out of a total of thirty-four twelve became apostate."[1]

The number of these missionaries increases from year to year. During the late years since the enforcement of the United States laws against polygamy and unlawful cohabitation, the leaders have had so good a prospect of being sent to the penitentiary that hundreds of them have fled the country, or gone into hiding, or, by changing their names, have scattered through the United States. Wherever these fugitives from justice have gone, they have become missionaries of their faith. As their crimes are outlawed in three years (as the law now, 1890, stands), they remain away during that length of time, and then return to their harems, like the sow "to her wallowing in the mire." During this exile in foreign lands, or in hiding in our own country, they most industriously seek to delude people into becoming Mormons.

One such was in Denmark in 1889, an old Dane from Spanish Forks, Utah, who has ten or fifteen wives, and to escape the penitentiary took his favorite wife and fled to his native land. If it be possible, he and many others like him will, in foreign lands, deceive "the very elect." All such deserve the exposure and condemnation of every good citizen, and the severest penalties of the laws of any country to which they may flee.

The easiest victims to Mormonism are those who have a deep religious nature and are inclined to be fanatical. Add to these elements ignorance and the visions of plenty which the New World holds out to the poor of other lands, and we can partly understand why so many foreigners are deluded into this maelstrom of fanaticism and sin. The universal inclination in the United States to "go West" leads many in our own country to give attentive ears to the seductive songs of these recruiting agents. Spiritualists and "free-lovers" make fruitful soil in which to sow the seeds of Mormonism.

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[1] Rev. D. L. Leonard, in The Andover Review.

These Mormon elders are adepts at deception and falsifying, and they lead their dupes to believe that Utah is a very paradise of God, a land of plenty, the home of real saints and apostles, in whose mountains God meets the Mormon prophet face to face.

The methods of the Mormon elders and missionaries are most deceptive from first to last. They are the most untruthful people in the world. They get their converts by falsehoods, and by falsehoods and delusive hopes allure them to Utah; and then by renewed falsehoods, the poverty and helplessness of their victims, by threats and tyranny, they hold them until death. They go out by twos, professedly "without purse or scrip," and beg a night's lodging or a few days' board. In recent years they are generally supplied with money and pay their way or beg, at intervals, according as they judge to be best for their cause.

When once thus inside a family, they cautiously begin to preach their views, keeping back all their bad doctrines, deceiving their intended victims with the "milk for babes" of a good gospel. They say much about repentance, faith, and baptism, as if these were their leading doctrines, whereas they are only the net with which they fish. They also represent that they have left family and home and country for the sake of preaching this gospel!

By degrees they ingratiate themselves into the esteem of the family; soon they begin to talk about the visions which God is now again giving to men through the Mormons, or

Latter Day Saints; and that he is again making so-called "revelations" to men, and that any true Saint may have the visits of angels. When they have thus made one or two converts they begin to hold public meetings, generally, at first, in some out-of-the-way place and in a private house. Their worst doctrines are broached only by degrees, as they find their converts deluded or "cranky" enough to receive them. Thus they weave their webs and enwrap their blinded followers. It is uncertain, during this time, whether or not these Mormon elders will restrain their animal passions and illicit loves.

It is said that there dwells in the sea a tiny living thing whose stomach is stretched all over the outside of its body, and that if any morsel of food touches this stomach at any point, there opens immediately at that place a mouth which takes it in. Upon a similar plan the Mormon missionaries work. They adapt themselves to those for whom they are angling, not according to the apostle Paul's method, but by an utter disregard of the truth. They will affirm or deny anything or everything as touching their religion or their own belief or purposes, with the most unblushing apparent innocence. These are severe things to say, but the truth of history requires that they be said. Their sixty years of open record in this matter brings confirming voices from ten thousand places where this has been their practice. Thus it has been, and still is, with these missionaries. In 1888, in Minneapolis, Minnesota, at the close of an address against Mormonism, a Mormon missionary arose and began to reply, saying, however, that he was "no Mormon;" and then denied that polygamy was then or ever had been a doctrine of the Mormon Church. At the same time, several persons were in the audience who testified at the close of the meeting that this man had visited their homes and tried to persuade them to become Mormons.

Mrs. Stenhouse says that *no one who knows them would think of believing anything which a Mormon missionary elder might say about his religion.*

There is only one safe rule, and that is to consider that everything which a Mormon elder says is false, whether of affirmation or denial. It is either all false, or is a mixture of lying and some truth. All foreigners in Utah who have given up Mormonism testify in every case that they were deceived by the Mormon missionaries; that they discovered when it was too late the lying, deceptions, and frauds practiced upon them.

A Scandinavian lady missionary of high character, laboring in Utah, sent to the author in 1888 the following testimonies upon this point: "We came here twelve years ago. Deceiving missionaries had told us it was such an earthly paradise. We did not find it as represented, either as to the country or the church. They had kept back from us the worst doctrines, and we took no comfort in Mormon meetings after we got here."

An aged Danish lady in Salt Lake City says: "We left Copenhagen in 1851 to come to Utah. Enticing missionaries had pictured its glories to us. But we did not find as it was told us. We knew nothing about polygamy until we came here, and other bad beliefs were revealed to us from time to time. Mormon church officers stripped us of all our property and gave us nothing in return. When I had nothing to live on but what was given me, the church officers insisted on my paying tithing. Our want and woe have become beyond endurance."

A Norwegian family say: "Soon after we got here we learned to our sorrow that we had been enticed and deceived, both about the church and the country. For a long time we continued to attend Mormon services, for our lives were in jeopardy if we dared assert our disappointment. When we finally left the church, Brigham Young and others came and demanded our property; letters were sent us threatening to hang us. We had to defend our lives and property by armed resistance, and had thus to keep on guard night and day for years."

Thus most foreigners of all nationalities, especially the poor, the wives, and the unprotected young girls, have been most bitterly disappointed upon their arrival in Utah. It is often asked, "Why, then, do they not turn back and come away?" "*Poverty*" is, in most cases, the sufficient answer. Since the railroads have gone into Utah and the United States officers are there in force all the year round, it is much less difficult, but even now the wretched poverty of those who have been real victims of Mormon deceptions holds them there. It is almost impossible for those who are not familiar with the situation of the poor people in Utah and the conditions which surround them to understand how difficult it is, for many reasons, for such to come away from Utah. They are indeed very poor; they generally have large families; they are strangers in a strange land; are densely ignorant about other parts of the United States, and have been taught that the states are the modern "Sodom and Gomorrah;" are very far away from those who would succor them; are under a remorseless and cruel hierarchy which forbids their leaving, and punishes weakness in the Mormon faith with social and business ostracism, refusal of employment, destruction of crops, and (in times recently past) by the burning of buildings and by secret assassinations. There are many thousands now in Utah and adjoining territories whose life hopes have thus been crushed out, and who are misguided, full of fear, smothered, and unheard.

The hymns of the Mormon Church give a clear insight into some of the methods of their missionaries. The call to the missionaries and to their flocks is sung thus: —

COME all ye sons of God, who have received the Priesthood,
Go spread the Gospel wide, and gather in His people;
The latter-day Work has begun, to gather scattered Israel in,
And bring them back to Zion, to praise the Lamb.

Come all ye scattered sheep, and listen to your Shepherd;
While you the blessings reap, which long have been predicted;
By Prophets long it 's been foretold, He 'll gather you into His fold;
And bring you home to Zion to praise the Lamb.

The congregations cheer the departing elders by such stanzas as these: —

O LORD, preserve Thy chosen seed,
They 've keenly felt the stroke
Of vile oppression's iron grasp,
And every Gentile yoke.

. . . .

And bring Thy long-since scattered band
Unto their lands again.

. . . .

Thy servants too, preserve from harm
As through the earth they roam.

THRONES shall totter, Babel fall,
Satan reign no more at all;
Saints shall gain the victory,
Truth prevail o'er land and sea,
Gentile tyrants sink to hell;
Now 's the day of Israel!

When the elders have reached their recruiting grounds and made such progress that they venture to hold public meetings, they then sing with great enthusiasm such hymns as the following: —

ISRAEL, Israel, God is calling;
  Calling thee from lands of woe;
Babylon the great is falling,
  God shall her towers o'erthrow.
    Come to Zion
  E'er His floods of anger flow.

THE dawning of that day has come,
See! Abra'm's sons are gath'ring home;
And daughters too, with joyful lays,
Are hast'ning here to join in praise.

THEN hail to Deseret,
  A refuge for the good,
And safety for the great,
  If they but understood
That God with plagues will shake the world
Till all its thrones shall down be hurled.

DESERET, Deseret! O, I love to be there,
With my brethren and sisters each blessing to share,
Nor regret I 've forsaken the land of my birth,
To dwell on that sweet, favored spot of the earth,
Where Brigham and Heber and Daniel preside,
With all the full quorums of Priesthood beside;
Where the Law of the Lord is the standard of life
Apart from foul Babylon's darkness and strife.

With seductive winning they sing: —

THERE is a place in Utah that I remember well,
And there the Saints in peace, and joy, and plenty, ever
  dwell;

My Mountain Home, thou 'rt dear to me! to thee I fondly cling,
While here I roam, far from my home, my Mountain Home I sing,
My Valley Home, My Mountain Home,
The dear and peaceful Valley!

And again: —

Come, go with me beyond the sea,
Where happiness is true,
Where Joseph's land, blest by God's hand,
Inviting waits for you.

When the many sufferings during the long, long journey to Utah cause the feet of many to be weary and the courage of some to droop, the elders have the whole company join in a hearty singing of the following verses: —

Cheer, Saints, cheer! We 're bound for peaceful Zion!
Cheer, Saints, cheer, for that free and happy land!
Cheer, Saints, cheer! We 'll Israel's God rely on;
We will be led by the power of his right hand.
Cheer, Saints, cheer! etc.

Very few persons know how great are the numbers who are converted to Mormonism in foreign lands and brought to Utah. This will be illustrated by showing the extent of their work in a single country — Scandinavia. The Mormons keep the most complete statistics of all their missionary operations. The author procured from them, not without difficulty, the official statistics of their missionary work in Scandinavian countries for thirty-two years, ending December 31, 1881. From this book we extract the following table. The statistics of each country are not given separately, but Sweden, Denmark, and Norway are all classed together as the "Scandinavian Mission."

STATISTICS OF MORMON MISSIONS IN SCANDINAVIAN COUNTRIES FROM THE YEAR 1850 TO 1881.

Date when begun.	Conference Branches.	Elders from Zion (i.e., Missionaries from Utah).	Total Converts.	Emigrated to Utah.
1850		4	135	17
1851	12	3	475	
1852		3	1,036	28
1853	48	5	2,063	195
1854	69	2	2,447	783
1855	79	2	2,692	311
1856	94	1	2,988	113
1857	142	3	3,353	603
1858	125		3,709	70
1859	145	2	3,934	263
1860	145	12	4,416	240
1861	166	14	5,585	455
1862	155	9	5,800	1,177
1863	132	10	5,644	1,061
1864	93	8	5,454	601
1865	84	23	5,388	454
1866	83	18	4,959	831
1867	78	19	4,941	248
1868	70	12	4,808	622
1869	70	16	4,652	463
1870	65	15	4,789	275
1871	63	13	4,907	467
1872	58	11	4,817	605
1873	56	22	4,649	793
1874	45	18	4,530	674
1875	47	23	4,468	583
1876	44	24	4,537	402
1877	45	30	4,762	584
1878	46	35	5,069	589
1879	44	47	5,207	368
1880	45	56	5,363	549
1881	46	61	5,247	656
				15,080

Children under eight years are not included in the number given as "emigrated" to Utah; adding these the number rises to about twenty-one thousand who emigrated in fifty-five different companies.

The total results of the thirty-two years of Mormon missionary work in Scandinavia are summarized as follows: —

Emigrated to Utah	21,000
Number of missionaries who began in 1850	4
Largest number of missionaries in any one year (1881)	61
Largest number of converts in any one year (1862)	5,800
Number of converts the last year shown (1881)	5,247
Average yearly converts for the whole thirty-two years	4,149

A Swede, now in Utah, who was for five years a Mormon missionary in Sweden, told the author that on one occasion in a retired country place in Sweden he began baptizing Mormon converts at eleven o'clock P.M., and continued until four o'clock A.M., and then fled the country.

The rapid growth of Mormonism is not the least of the marvels connected with its history.

Despite all the disgust and opposition which it has everywhere awakened, Mormonism has steadily grown, *through sixty years of dishonor to our country*, from its first church organization of *six* members to a total membership in the Rocky Mountains of about two hundred thousand souls. To these must be added their adherents in all the states, and in many countries in various parts of the world, which are probably as many more not yet "gathered to Zion."

This iniquity has all this time grown proportionally faster than the nation itself. At this rate, when shall the end come?

The Mormons control a territory almost as large as the area of the states of New York and Pennsylvania combined, and have a controlling influence in a tract of territory as large as that of the New England and Middle States. For sixty years they have sent out an average of eighty missionaries per year, and for the last twenty years have sent out from Utah an average of one hundred and thirty each year; while the number at work in 1890 is above two hundred.

During these sixty years this delusion has been fed by gathering converts from all nations. The Americans would probably have long ago crushed out this monster as they did in Ohio, Missouri, and Illinois, had it not been for the recruiting streams which have constantly poured in from other lands.

The Mormons, however, have not neglected to cultivate the United States. Their elders are operating in every state. Even in Massachusetts they have members sufficient to hold annual conferences in out-of-the-way places; they are very industriously canvassing the Southern States, especially the "poor white" communities; while throughout the north-west they are ever on the alert. In all the large cities their emissaries work continually, and not less effectively, perhaps, because very quietly, almost secretly. No community in any of the states may expect to be long without the introduction of this virus. They work "in the dark," or by pretending not to be Mormons (which is a very common method among them), until they dare to be more bold. If then the community offers decided opposition, they suddenly disappear to re-appear in a new place where the same tactics are repeated. When the first community shall have forgotten their former visit, these elders (or more probably other elders) return to their Jesuitical attack. Thus the Mormon elders appear, disappear, and re-appear, here and there, ever and anon, in city and country, in the states and in all the earth, going to and fro, seeking whom they may devour.

The following paragraph appeared in the newspapers in November, 1888, and similar paragraphs frequently appear concerning the work of Mormon elders in various parts of the country: —

"Mormon apostles are quite successful in obtaining recruits at the South. A party of fifty left Birmingham, Alabama, on Wednesday for Salt Lake City. Of the fifty, eighteen were girls between twelve and twenty years of age, sixteen were women between twenty and forty, and the others were men and boys. They were of the poorest class of country people, and only nine of the entire party are able to read and write."

About two thousand converts yearly come across the seas and gather to Utah.

The extent of their missionary operations is amazing. Five elders were originally chosen to "roll forth the kingdom" across the sea. "At the end of July, landing in Liverpool without a farthing, they pushed back at once to Preston, England, and within thirty days from New York had baptized nine, and by the end of the year had made a thousand, converts. Two years after, when just driven from Missouri, the Twelve were sent to enlarge the hopeful work. Herefordshire was the scene of their toils and their triumphs. One of their number baptized eighteen hundred in eight months, including two hundred preachers, two hundred in thirty days, and six hundred in a single pool. By 1851, the British mission contained nearly thirty-three thousand church members, while probably half as many more had found their way to Utah.

"As soon as the church was fixed in Utah the work of evangelization began to be pushed with vigor. Already in 1840 the East Indies and Australia had been reached. In 1843 four missionaries had been sent to the Society Islands. In 1849 Mormon doctrines were carried to France; in 1850 to Denmark, Sweden, Italy, Switzerland, and the Sandwich Islands; in 1851 to Norway, Iceland, and Chili; in 1852 to the Cape of Good Hope, the Crimea, Burma, and Hindustan; in 1853 to Prussia, the West Indies, and China; in 1854 to Turkey and Siam; in 1855 to Brazil; in 1861 to the Netherlands; in 1864 to Austria, and in 1877 to Mexico. In 1855 the church called 170 elders, making in all 331 Mormon missionaries then in the field. The next year 250 were appointed, and 216 in 1880, 189 in 1881, and in 1882 a round 200. Probably not less than 250,000 have been baptized in Europe, one half of them in the British Isles, and Scandinavian countries alone have furnished some 50,000."[1]

What do those men deserve who go into all the earth persuading people to become Mormons? There are no laws in the United States by which they can be reached. If the righteous indignation of Christian people could fairly express itself against them, its explosive force would hurl them so far as to pass (if it might be possible) beyond the reach of the law of gravitation, there to sink into eternal darkness, and never return to curse again with their presence any planet in the universe!

CHAPTER XII.

THE BIBLE AND POLYGAMY.

THE Mormons would trail even the stars of the heavens in the mire under their feet to give an appearance of sanctity to their practices. They claim that nearly all the leading characters in the Bible were polygamists. When they say that Christ was a polygamist, they reach an extreme in blasphemy from which the Christian world starts back in righteous indignation.

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[1] Rev. D. L. Leonard, in The Andover Review.

George Q. Cannon, the polygamist who disgraced the United States for so many years as the delegate from Utah in Congress, said in a sermon in Salt Lake City: —

"The Bible sustains this doctrine from beginning to end. . . . There is nothing with which the Latter Day Saints can, with more confidence, refer to the Scriptures for confirmation and support, than the doctrine of plural marriage."

Nevertheless, the Mormons do not claim that they get *their* authority for practicing polygamy from the Bible.

In the same sermon, Mr. Cannon further says: —

"While there is abundant proof to be found in the Scriptures in support of this doctrine, still it is not because it was practiced four thousand years ago by the servants and people of God that the Latter Day Saints have adopted it and made it a part of their practice, but it is because God, our heavenly Father, has revealed it to us. If there were no record of its practice to be found, and if the Bible, Book of Mormon, Book of Doctrines and Covenants, were totally silent in respect to this doctrine, it would, nevertheless, be binding upon us as a people, God himself having given a revelation for us to practice it at the present time."

Orson Pratt, the chief expounder of Mormonism, says: "The Latter Day Saints in this territory practice polygamy, *not* because the law of Moses commands it; *not* because it was extensively practiced by the best of men we know of mentioned in the Bible, the old patriarchs, Abraham, Jacob, and others, who are saved in the kingdom of God. We have no right to practice it because they did, but because it is enjoined upon *us* by divine command."

Indeed, the Mormons themselves originally condemned polygamy. The Book of Mormon says: —

"Behold, David and Solomon truly had many wives and concubines, *which thing was abominable before me*, saith the Lord. . . . Wherefore, I, the Lord, will not suffer that this people shall do like unto them of old . . . for *there shall not any man among you have save it be one wife;* and concubines he shall have none."

The Mormon Book of Doctrines and Covenants, in a revelation claimed to have been given to Joseph Smith in 1831, says: —

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her, and *unto none else.*"

How this same false Joseph Smith should, in 1843, claim to have received another "revelation" from the same Lord, commanding the practice of polygamy, is explained as follows by the Mormons: —

"The first command was given in 1831, when the one-wife system alone prevailed among this people. In the forepart of the year 1832, Joseph told individuals then in the church that he had inquired of the Lord concerning the principle of the plurality of wives, and he received for answer that the principle of taking more wives than one was a true principle, but the time had not yet come for it to be practiced. That was before the church was two years old."[1]

The Mormons therefore waive all right to base their polygamous practices upon the Bible, or upon the custom among any other people, and rest their case solely upon the so-called "revelation" of Joseph Smith in 1843.

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[1] The Bible and Polygamy, p. 81.

That "revelation," as has clearly been shown in the foregoing pages, was born out of the lust of Joseph Smith and out of the resistance of his wife to his lewd practices. Downward, then, to this low depth of filth have the Mormons gone for their excuse!

However, so long as they drag the Bible into their muddy stream, their pretexts must be recorded. Many of their arguments are simply untruthful and unsupported assertions, having not even a foundation in fact. When any of these false statements are exposed, they immediately coin others as startling. To undertake to chase them through this labyrinth would be folly. We will, therefore, notice only their leading arguments which have some show of basis in the Bible.

They say that the children of plural wives mentioned in the Jewish history were to have the same blessings as the children of first wives. This claim is based upon Deuteronomy 21 : 15–17, and that is simply a provision to protect the oldest son in his inheritance, whether he be the son of the first wife or of the second. It gives no endorsement of polygamy. But the Bible gives some conspicuous instances where the children of the first wife are specially blessed of the Lord, while the children of other wives and concubines are not thus favored. Take the case of Abraham and Sarah and Hagar, as given in the seventeenth and twenty-first chapters of Genesis. When Sarah came to hate Hagar and her son Ishmael, she besought Abraham that he would "cast out this bondwoman and her son;" and God approved of Sarah's request by saying to Abraham, "In all that Sarah hath said unto thee, hearken unto her voice." Then Abraham cast forth his polygamous family. When God foretold to Abraham that Ishmael would become a great nation, he also specially selected Isaac, the son by the first wife, to receive the blessing, and said: "*But my covenant will I establish with Isaac*, which Sarah shall bare unto thee," etc. Futhermore, God, in speaking of Isaac, seems to ignore the polygamous offspring, Ishmael, and repeatedly refers to Isaac as the *only* son — "thy son, thine only son" (Genesis 22: 2, 12, 16).

The Mormons make a further use of Deuteronomy 21: 15–17, which says: —

"If a man have two wives, one beloved, and another hated, and they have born him children," etc.

Concerning this verse the Mormons argue: —

"We have a right to believe from this law that plurality of wives is just as legal and proper as that of the marriage of a single wife. . . . They are acknowledged as wives in this passage at least — 'If a man have two wives.'"[1]

That this argument has no force whatever will appear from the following verses, where it is manifestly improper to argue thus: —

"If a man have a stubborn and rebellious son," etc. (Deuteronomy 21: 18).

"If a man be found stealing any of his brethren," etc. (Deuteronomy 24: 7).

"If a man shall steal an ox, or a sheep," etc. (Exodus 22: 1).

"And if a man have committed a sin worthy of death," etc. (Deuteronomy 21: 22).

If, because it is said, "If a man have two wives," etc., therefore the Bible sanctions polygamy, then, by the same reasoning, we must say that in the passages quoted above the Bible sanctions having stubborn sons, stealing brethren and oxen and sheep, and committing sins worthy of death — which is an absurdity.

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[1] Orson Pratt, in The Bible and Polygamy, p. 10.

The Mormons argue that God specially blessed the children of Jacob by Rachel, who was a second polygamous wife. It should be noted that Rachel was Jacob's first love and his only love: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." Then Laban practiced a fraud upon Jacob, and it was not until the next morning after the wedding that Jacob found that Leah, whom he did not love, and whom he had not intended to marry, had been wedded to him. Considering the different ideas prevalent in those days about such matters from what would now be considered right, and especially considering the power of the father over his children at that time, amounting almost to full ownership as property, Jacob did what was, by the ideas of that age (and also of the present day in some eastern countries), the best thing he could do under the hard circumstances in which he was placed. His polygamy was forced upon him by a fraud. By the ideas of those times he was an example of righteousness in working seven more years to secure Rachel. So far from approving of his polygamy, the Lord seems rather, from his blessings upon the children of Rachel, to show his sympathy with Jacob and Rachel and his approval of marriage for true love.

It may also be said that Jacob is nowhere spoken of as a saintly man until after his wrestling and conversion at the brook Jabbok; and that Laban's fraud upon him was very similar to his own fraud upon Esau.

The Mormons also claim that Moses was a polygamist in that he took an Ethiopian woman while he already had Jethro's daughter for his first wife. This may be ignorance on the part of the Mormons in not knowing that Zipporah and the Ethiopian woman are one and the same person. Even if they were not identical, there is then no proof that Zipporah was not dead before he took the Ethiopian woman. "Midian" and "Ethiopia" are identical terms, meaning the country where Jethro lived; and the "priest of Midian" was Jethro himself; and Moses was not a polygamist.[1]

The Mormons attempt to draw an argument from the following verses: —

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

"And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel" (Deuteronomy 25: 5, 6).

The Mormons here argue that sometimes the surviving brother would be already a married man with a living wife, and that, nevertheless, this would be a law unto him, and he is thus *commanded* to become a polygamist. The Utah polygamists claim that this is an argument of conclusive force.

On the contrary, they can not prove that this law applied to married men, and the presumption is that it did not. The object of the law was the preservation of the family line and the family inheritances. Not an instance can be found in the Bible where a married man was compelled to obey this law. In the case of Tamar, the brother who was to have married her had to wait until he grew up. In the case of Ruth, Boaz would not marry her until her nearer kinsman had refused, and Josephus says that the reason that this nearer kinsman did not marry Ruth was because he was already a married man; and there is no proof that Boaz had been married.[1]

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[1] Bishop John P. Newman, in The Bible and Polygamy, p. 60.

Exodus 21 : 7–10 is claimed to support polygamy, but entirely without reason; for it simply provides for the protection of a betrothed maiden in case the man to whom she is engaged does not fulfill his agreement, but marries another woman.

Numbers 31 : 13–18 is also quoted for the purpose of arguing that the female prisoners of war were to become polygamous wives. This inference is purely a gratuitous assumption, without any proof. The Jews then numbered about two and one-half millions of people, and these captives in war were to be made domestic slaves, according to the custom of the time.

The Mormons argue that Exodus 22 : 16, 17 and Deuteronomy 22 : 28, 29 are applicable to married men, but there is no proof whatever that such is the case, and no instance can be cited in support of that interpretation. In order that they may make the New Testament seem to support their abominations, the Mormons quote in published sermons the following verse in the way here given: —

"I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and offspring of [the polygamist] David, the bright and the morning star."

They also quote God's promise to Abraham (Genesis 17 : 5) to make him "a father of many nations," and Mark 10 : 29, 30, and deliberately argue that these and similar promises can not be fulfilled except through the practice of polygamy. This is a fair specimen of their lack of candor in argument. They do not seem to think that all sensible people will call to mind that the human race began with one husband and one wife in Eden, and that the monogamic nations of the earth have multiplied through all history, and are multiplying to-day " so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

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[1] Bishop John P. Newman, in The Bible and Polygamy, p. 43.

The Mormons make much of Isaiah 4 : 1 : " And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel : only let us be called by thy name, to take away our reproach." This passage does not give a shadow of sanction to polygamy. A time of grievous calamity is predicted, wherein the loss of *men* in war should produce so great a preponderance of females that instances would occur where some women would lose their native modesty, and one man might have seven suitors for his hand. A mere prediction carries with it no sanction of the act predicted ; no more than does Christ's foretelling that Judas would betray him imply an approval of that treachery.

It is said in 1 Timothy 3 : 2 : " A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." The Mormons say that this means that a bishop must be " the husband of one wife "—" at least one wife, if not more." Such manifest subterfuges in argument and interpretation are scarcely worthy of notice, except as they belong to the history of the very weak literature on this subject.

The Mormons have two general arguments from the Bible which, they urge, give sanction to polygamy, namely: — 1. That Abraham, Jacob, Gideon, David, Solomon, and other characters recorded in the Bible were polygamists.

2. That God does not reproach Abraham, Jacob, etc., on account of their polygamy.

These two arguments they amplify and reiterate almost without limit. They say that because Isaiah, Jeremiah, Ezekiel, Christ, and the apostles do not definitely mention and denounce polygamy by name, therefore they all sanction it. They repeat to weariness this further illogical argument that because some leading Bible characters were polygamists, *therefore* polygamy is a divine institution and has the sanction of the Bible.

In reply to these statements several things are to be said: —

1. Because the Bible, in giving the history of certain men, records that they had plural wives, it does not, therefore, follow that God sanctions the plural-wife system. That reasoning would make God to approve of all the wicked deeds recorded in the Bible which were not specifically denounced; and all historians to be approvers of all the deeds which they merely record. Because the inspired historians record that Jacob deceived Isaac, that Gideon was at one time guilty of idolatry, and that Peter denied his Lord, and do not also at the same time declare the wickedness of such sins, therefore (according to the reasoning of the Mormons) God approves of deceit, idolatry, and falsehood.

On the other hand, such records show the imperfections of the men named, and the severe fidelity of the inspired writers that they would thus record the evil as well as the good deeds of their characters, and so leave a true and an impartial history; but they give no approval of the Utah evil.

2. God works through men. Man is an imperfect being. God, therefore, to accomplish his purposes among men, works through the agency of imperfect men. Among all the race, where has there been one *perfect* man, save Jesus of Nazareth, through whom God could work? In both biblical and profane history are recorded many great and good deeds of men who were, in some respects or at some period in their lives, not only imperfect, but even very wicked.

Although such men as Gideon and David, in the hands of providence, wrought great deeds in behalf of God's kingdom in the earth, yet they were also stained with sins. But since the inspired record nowhere gives any approval of their wickedness, it can not be properly argued that God favors such evil-doing.

3. Polygamy existed among the nations with whom the Old Testament deals. Not *at once* could such a deeply rooted custom, with its many complications, be destroyed. Under the Mosaic law Christ says that God permitted divorces under certain circumstances on account of "the hardness of their hearts." So in the Old Testament times God tolerated those who had a plurality of wives, but he never sanctioned the system. He restrained and discouraged it, knowing that his primal law of marriage would eventually lead his followers to cast it off utterly. And so they did. Wherever on the earth the Bible has been believed and its precepts followed, from the time of Christ downward, there polygamy has been spurned and outlawed. The children of Israel had been four hundred years in the debasing degradation of Egyptian slavery, and yet during all their journey forth from Egypt to Canaan their detailed history reveals but two cases of polygamy. There may have been other cases, but the

practice could not have been common without its coming to the light much more often than appears in the Bible narrative. And through all the centuries embraced in the Old Testament record but twenty-five or thirty instances of the existence of this practice are given. In the New Testament polygamy never appears among the disciples of Christ; and to this day all Christian people of every race or nation regard it as an intolerable abomination. The Mormons are no exception to this statement, for they are not Christian people. They scorn and slander Christianity. Their claim to believe the Bible is a mere pretext, and is one of the chief among their innumerable false professions. The Bible has no real believers or friends among the Mormons.

4. Throughout the Bible the only law and teaching respecting marriage is that it shall be between one man and one woman, and they shall be one husband and one wife — "one flesh." The marriage in Eden is the pure model for the race. The primal marriage law for all ages and races was there given: "THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH" (Genesis 2: 24).

Had the plural-wife system been instituted by God, would he not have created and given to Adam more than one wife? Would not the law then have been that "a man shall cleave unto his wives"? So again God took into the ark *four men and their four wives*, according to the model in Eden.

Christ re-affirmed the law given in Eden with emphasis: "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matthew 19: 4–6).

Can a polygamist cleave to his first wife? Can they twain be one flesh? Furthermore, every husband who takes a plural wife thereby "puts asunder" all the true "husband and wife" relations which before existed between him and his first and only real wife.

Paul repeats this law with the utmost distinctness: "Let every man have his own wife, and let every woman have her own husband" (1 Corinthians 7: 2).

Thus there was given in the morning of the race this beautiful law of marriage — one husband to one wife; proclaimed anew by Christ at the opening of the new dispensation, and reinforced by the apostle Paul when the gospel began to be preached to the Gentile world. Furthermore, there is not one word in the Bible countermanding this law or giving any approval of the plural-wife system.

It is not to be overlooked that the instances of polygamy recorded in the Bible begin in wickedness, and while they continue sin abounds.

Sarah was sad, unreconciled, and angry because God had not bestowed upon her the blessing of children, which was among her people the chief crown of womanhood. In her rebellious impatience she gave her maid Hagar to her husband to be his wife, saying, "It may be that I may obtain children by her" (Genesis 16: 2). Sarah seemed to have the idea that she herself was to have in some sort the honor of being the mother to Hagar's children. Through his wife's sin Abraham also was led into sin. Next the maid despised her mistress, and a bitter jealousy and hatred sprang up between these two wives, as naturally as the same thing occurs in Utah in these later times. Sarah abused Hagar. The jealousy between the mothers descended to the children, and Hagar's son "mocked" when a feast was made in honor of the weaning of the baby Isaac; and then Sarah, apparently with the divine approval, drove Hagar and her son out of the family, and God gave his peculiar blessings to the son of the first wife. The whole case as recorded is the history of one sin after another until the unnatural wife is evicted. It reads like a chapter of to-day from thousands of wretched families in Utah.

Let it be noted also that the birth of Isaac showed that Sarah's sin in giving her husband a plural wife was unnecessary even in order that she should have offspring. Had she waited in patience the Lord's time when she could present her own son Isaac to Abraham, how much sin and misery would have been avoided!

Just the same sins are again repeated in the case of Jacob and his wives as have been repeated times innumerable wherever polygamy has been tolerated. Jacob was led into polygamy by the fraud of Laban; the fierce jealousy of Rachel toward Leah led her to commit the sin of giving her maid to her husband. Then the anger of Leah is so aroused against Rachel that she retaliates by giving her maid to Jacob. Thus, at every step, there was sin, jealousy, and hate; and the sins of both Rachel and Leah in giving their maids to Jacob proved to be even without the poor excuse of spiting the other wife, since they both themselves afterwards bore children.

Polygamy is a *sin*, and all its wages is *death!* How rapidly in Bible history polygamy brought ruin to kings! Saul had two wives; David, ten wives; Solomon, one thousand; and then came depraved character, idolatry, and the kingdom in ruins!

These are some of the polygamists of Bible history: Lamech, the murderer; Jacob, the deceiver and the deceived; David, a seducer and murderer; Solomon, the idolater. "Now let me call the roll of honor. There were Adam, Enoch, Noah, Isaac, Moses, Aaron, Joshua, and Joseph, and Samuel, and all the prophets, and all the apostles."[1]

Outside of the Bible, there are in nature several arguments against polygamy which plainly stamp it as an unnatural abomination and contrary to the will of God. Some of these are:—

1. In the beginning God created man, "male and female,"—one man and one woman,—*an equal number of each*, and substantially equal in numbers they have continued unto this day. If God had designed to give the plural-wife system his approval, or if he had seen that under the monogamic system mankind could not multiply rapidly enough to fulfill his purposes and promises, he certainly would have begun the race with more females than males. If some men have plural wives, there must then be an equal number who can have not even one wife. The Mormons attempt to escape this dilemma by saying that God does not sanction the marriage of wicked *men*, and that such persons should never marry, while righteous men should have plural wives. The effrontery of this implication that the crime-stained polygamists of Utah are better men than their fellows is only equaled by their collateral statements that women in Christian lands are far more debased than they are in polygamous nations.

If some men may have many wives, and, therefore, many others can have none, then what becomes of that other Mormon argument for polygamy that it is "a corrector of evils and a promoter of purity"?

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[1] Bishop John P. Newman, in The Bible and Polygamy.

Concerning the relative numbers of males and females in the United States the Mormons have made the boldest misrepresentations. Orson Pratt, in a discourse in the Mormon Tabernacle in Salt Lake City, said: "Many will tell us that the number of males and the number of females born are just about equal. Supposing one should admit, for the sake of argument, that the sexes are born in equal numbers, does that prove that the same equality exists when they come to a marriageable age? By no means. If you go to the published statistics you will find, almost without exception, that in every state a greater number of males die the first year of their existence than females. The same holds good from one year to five years, and from five years to ten, from ten to fifteen, and from fifteen to twenty. This shows that the number of females is greatly in excess of the males when they reach a marriageable age. . . . We might go on from state to state, and then to the census taken by the United States, and a vast surplus would be shown of females over males of a marriageable age."[1]

The facts, however, are directly contrary to the above statements. Examinations of the United States census reports for 1860, 1870, and 1880, show that there were at each of those dates more males than females in the United States; and also that of those aged twenty to twenty-nine inclusive, there were more males than females, as follows:—

In 1860 there were 729,085 more males than females; and of those aged twenty to twenty-nine years inclusive, there were 96,738 more males than females. By the United States census of 1870, after all the terrible losses of men during the war, the males were still in excess of the females by 428,759. Even in Utah herself the males were then in excess of the females by 1,456. By the census of 1880, the males exceeded the females by 881,857; and then again in Utah there were 5,115 more males than females. Of those who were twenty to twenty-nine years inclusive, there were 160,456 more males than females; and if we omit the colored people, there were then 170,569 more white males of that age than white females; and if we omit both the colored and the foreign-born, we still have (aged twenty to twenty-nine inclusive), of native whites, 91,676 more males than females. Even *in Utah* the males aged twenty to twenty-nine inclusive are in excess of the females by 1,156. In newer countries such as the United States there would naturally be a greater preponderance of males.

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[1] The Bible and Polygamy, p. 84.

From every point of view it remains true that in the beginning God made them male and female, in equal numbers, and that the race continues to be born in about the same proportion — an incontrovertible argument against the plural-wife system.

2. The other argument from nature is *the natural hatred of woman's heart against polygamy.* This hatred is as natural to every woman as her breath; it never slumbers while life lasts; and it is the most intense hatred of which the human heart is capable. Even those women whose better natures have been crushed by sin, or those who have grown up in polygamous surroundings, — most of even these poor creatures *hate polygamy.* The thought or suggestion that *her* husband will take another wife fills every true woman's heart, even

though she be deluded by Mormonism, and has brought herself to think that she believes polygamy to be right, with the keenest agony and the most unrelenting hate. Even the woman who is a third or a fifth wife is broken-hearted with grief and filled with sleepless hate if her husband shall take another wife. This opposition, which fires and sways the soul of every woman against this unnatural, cruel, and base iniquity, can not be harmonized with the doctrine that polygamy is ordained of God. God's best earthly gifts to man and to woman — Love, Marriage, the Family, and the Home — he has not embittered with undying pain, jealousy, and hate. Only sin introduces these.

3. The history of the race shows that God's primeval plan, in the morning of time, best fosters the virtue, happiness, and prosperity of mankind, namely, THE FAMILY and THE HOME: one husband and one wife, and their children around one hearthstone. That is the natural nest of the human race. Therein grow love and blessing for all. Polygamy enters this Eden and blights it. In polygamy there can be no perfect Family, no real Home. The condemnation of God, of the Bible, and of nature rests upon it.

CHAPTER XIII.

THE BOOK OF MORMON, OR "THE GOLDEN BIBLE." — MORMONISM IN RHYME AND CATECHISM.

THE Mormons hold the Bible, the Book of Mormon, Doctrines and Covenants, and the so-called "revelations" given from time to time, to be of equal authority, except that, where they differ, the latest "revelation" is held to be the binding one. While they generally profess to believe the Bible, yet their leaders say and publish many things tending to undermine faith in the Bible. The book called Doctrines and Covenants, above referred to, contains some lectures on Faith, by Joseph Smith, and all his published "revelations;" an account of his death; and one "revelation" by Brigham Young, directing the manner in which the Mormons should make their first journey across the plains in 1847.

The Book of Mormon is the so-called translation by Joseph Smith of his alleged golden plates. It claims to be the history of three colonies from the Old World who came to the Western Continent in pre-historic times and dwelt here for twenty-five hundred years. It also claims to give the so-called "fullness of the Gospel of Christ," by which it seems to mean a more full account of the plan of salvation than is to be found in the Bible. It imitates the Bible in many ways, one being that it is divided into books.

It narrates that twenty to thirty persons left Asia just after the confusion of tongues at the tower of Babel, sailed to North America, spread over the whole land, divided, and quarreled. Then they fought, each with an army numbering two millions, until all were exterminated except one. A second colony of two families left Jerusalem six hundred years before Christ, and landed in South America, while a third colony, also from Jerusalem, settled in Central America. These two colonies soon populated the entire Western World, and often engaged in desolating wars, especially in 384 A.D. One tribe had a prophet named Mormon, who gathered up their records and engraved them upon the so-called golden plates, and his son hid them in the hill Cumorah, near Palmyra, New York, where, after fourteen hundred years, their existence and location were revealed to Joseph Smith, who translated them into the Book of Mormon. The reader will remember the "peep-stone" and "old hat" scene during the alleged translation, as previously narrated.

Some brief extracts from the Book of Mormon will sufficiently reveal its character, as follows (the italics are ours): —

"Wherefore these plates are for *the more part* of the ministry; and the other plates are for *the more part* of the reign of the kings, and the wars," etc. "For a *more history part* are written upon mine other plates." "And then *the more part* of the year did pass away." "And yet did they deny *the more parts* of his gospel."

The expressions "and it came to pass" and "the more part" occur seventy-nine times in the first ten pages, and in another part of the book "it came to pass" is repeated thirty-nine times in five pages. Mark Twain says that this expression occurs so many times that if it were taken out of the book there would be nothing left to "come to pass."

The ludicrous attempts to imitate the style of the Bible are illustrated in the following use of the word "thereof": —

"And great and terrible was the battle thereof; yea, great and terrible was the slaughter thereof."

"And he fastened it upon the end of a pole thereof."

Its illiterate bungling will appear from the following:

"And seeing also the *enormity* of their number . . . notwithstanding the *enormity* of our numbers . . . these our dearly beloved brethren, who have so dearly *beloved* us . . . among those who they so *dearly beloved*, and among those who had *so dearly beloved* them."

"Yea, if my days could have been *in them* days."

"But, behold, I am *consigned* that these are my days." "And they *having been waxed strong* in battle." "We did *arrive to* the promised land." "Even until they *had arriven to* the land of Middoni." "And were compelled to *hoist* the *title* of *liberty* upon their towers, and in their cities." "He being stabbed by his brother by a *garb of secrecy*." "He went forth among the people, *waving* the *rent* of his garments in the air, that all might see the writing which he had *wrote upon the rent*."

In one part of the book a single scene is described which brings into view Jesus, Samson, Peter's prison, and the Philippian jail, all these combined, and *occurring eighty years before Christ was born*.

Mr. Lamb points out another monstrous blunder, as follows: —

"That is, in fifty-five years, these priests of Noah, with *twenty-four wives*, have increased to tens and hundreds of thousands! The most rapid possible increase would not have given them more than *two hundred* to *three hundred grown men* able to take up arms."[1]

Leading and most shameful features of the Book of Mormon are its treatment of Christ: its irreverence, its falsehoods about him, and its cunning efforts to undermine the Gospel records. It represents Christ as coming to America hundreds of years before he came into the world by Gospel accounts, and doing and saying here the same things which he afterwards did among the scenes which shine upon us from Palestine. His miracles are anticipated, imitated, and exaggerated, and his very words repeated, and then dated centuries before he came to the earth, if we believe the beautiful records in the

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[1] The Golden Bible, by Rev. J. A. Lamb, p. 113.

Gospels. How such a stupid and shocking fraud could deceive thousands who claim to be followers of Jesus is one of the many seemingly incredible things about the whole history of this sad imposture.

The following extracts from the words of Christ are here placed alongside of Joseph Smith's pretended translation from the golden plates after they had been "hid up," as he said, hundreds of years before our King James Version of the New Testament was in existence:

From the New Testament.	From the Book of Mormon.
"I . . . know my sheep, and am known of mine." "There shall be one fold, and one shepherd." "He . . . shall go in and out, and find pasture." John 10: 14, 16, 9.	"And he numbereth his sheep, and they know him, and there shall be one fold; and he shall feed his sheep, and in him shall they find pasture."
"I lay it down of myself." "And I, if I be lifted up from the earth, will draw all men unto me." John 10: 18 and 12: 32.	"He layeth down his own life, that he may draw all men unto him."
"But he that shall endure unto the end, the same shall be saved." Matthew 24: 13.	"He that endureth to the end, the same shall be saved."
"Strait is the gate, and narrow is the way, which leadeth unto life." Matthew 7: 14.	"And there are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate."
"Men ought always to pray, and not to faint." Luke 18: 1.	"Ye must pray always, and not faint."
"Nevertheless not my will, but thine, be done." Luke 22: 42.	"Nevertheless not my will be done."
"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25: 34.	"Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father."

One writer in the Book of Mormon, who claims to be writing at a date long *before* Christ came into the world, actually quotes from the Gospels of Matthew and John, and begins by saying "we read," thus: —

"But *we read* that in that great and last day, there are some who shall be cast out; yea, who shall be cast off from the presence of the Lord; yea, who shall be consigned to a state of endless misery, fulfilling the words which say they that have done good shall have everlasting life, and they that have done evil shall have everlasting damnation. And thus it is, Amen."

Mr. Lamb well says: —

"There are *sentences by the thousand, and whole chapters*, whose very presence in the Book of Mormon, in the form in which they are found, settles the question of the modern origin of the book beyond the possibility of dispute. They are every one of them, with scarcely an exception, *made verbatim from our King James Version*."[1]

That the Mormons have no real regard for the Bible is well known to all who have had experience with them sufficient to see through their shallow pretences; but the following quotation from the Book of Mormon fastens this charge beyond dispute: —

"And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, a bible, a bible, we have got a bible, and there can not be any more bible. But thus saith the Lord God: O fools, they shall have a bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? . . . Thou fool, that shall say a bible, we have got a bible, and we need no more bible."

"Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither ye suppose that I have not caused more to be written."

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[1] The Golden Bible, p. 239.

Among the so-called "revelations" of Joseph Smith to be found in the Mormon book, Doctrines and Covenants, is the following so-called "prophecy," which is claimed to have been given in 1832: —

"1. Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls.

"2. The days will come that war will be poured out upon all nations, beginning at that place.

"3. For, behold, the Southern States will be divided against the Northern States, and the Southern States will call on even the nation of Great Britain, as it is called."

This has been proclaimed throughout all the world by the Mormons as a remarkable prophecy and which has been "completely fulfilled." Let us examine it more closely. Doctrines and Covenants, section 87, gives the prophecy in full, and says: "Given by Joseph Smith, the Seer, December 25, 1832." The facts are that on November 19, 1832, South Carolina adopted the famous "nullification ordinance," which declared that the tariff laws of the United States were not binding upon her citizens, and prohibited the payment of such duties, and also declared that, if the general government should seek to enforce the tariff law, the people of South Carolina would "hold themselves free from all further obligation to maintain or preserve their political connection with the people of the other states." President Andrew Jackson at once ordered General Scott to take possession of the forts of Charleston. There was then great excitement, and during November and December of that year scores of Whig newspapers and thousands of citizens in the North were predicting war with South Carolina, in which all the Southern States would finally unite against the North. The nullificationists were claiming, further, that, in case of war on the tariff issue, free-trade England would be called upon by the South for aid. General Jackson said, after the flurry was over: "This time it is the tariff; next time it will be the slavery question."

There were at that time hundreds of just such predictions made, but others did not have the mendacity to claim that they were "revelations from the Lord."

But there are several things in Joseph's rash "prophecy" that did not come to pass as predicted. In the second paragraph above it is stated that "war will be poured out upon all nations, beginning at that place" (that is, South Carolina). But it signally failed to come true either in 1832 or during our late war of the Rebellion that war was poured "out upon all nations." As for its beginning in South Carolina, everybody expected if there should be war in 1832 that it must begin there, as it was that state that was in rebellion; and it required no prophet to predict that, if war should break out concerning slavery, it would begin in South Carolina.

Further on in this same prophecy, paragraph 6 says: "6. And thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine and plague and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of Almighty God, until the consummation decreed hath made a full end of all nations."

But neither accompanying the speck of war in 1832, nor in the late Rebellion, was there either famine, or plagues, or earthquakes; neither did "the inhabitants of the earth mourn"; neither was there made "a full end of all nations"! Several nations in the world have been quite lively since this prophecy made "a full end" of them many years ago.

But the seventh paragraph of this "prophecy," so called, brings out the animus of the whole, thus:—

"7. That the cry of the Saints and the blood of the Saints shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies."

All this terrible devastation of "all the nations" was to take place merely to avenge the Mormons of their Gentile enemies! The simple facts are that all the parts of this pretended prophecy that were fulfilled had either already occurred when it was written or were matters of general expectation; and the parts which were real predictions originating with Joseph Smith have, every one of them, conspicuously failed to come to pass as predicted.

Some years after the Mormons settled in Utah they printed a catechism for children, but it was so absurd and obscene that it was found to react against them and was withdrawn from sale and destroyed, and this was so thoroughly done that no copy can now be found by Gentiles. A new catechism has since been in use among them, from which the following extracts are taken:—

Q. Has God given many revelations to men?

A. Yes, a great many.

Q. Where have we an account of his doing so?

A. In the Bible, the Book of Mormon, the Book of Doctrines and Covenants, and other publications of the Church of Jesus Christ of Latter Day Saints.

Q. Is any account given, in any other publication of the

Latter Day Saints, of God revealing Himself to any other person in our day?

A. Yes. The Lord revealed Himself and His Son Jesus Christ to Joseph Smith.

Q. Can you mention any other revelation given in our day?

A. Yes. The revelation of John the Baptist to Joseph Smith and Oliver Cowdery.

Q. Are these all the revelations given in our day, and recorded in the publications of the Latter Day Saints?

A. No. Numerous revelations have been given in these days, many of which are published in the Book of Doctrines and Covenants: in one it is said that God opened the heavens to Joseph Smith and Sidney Rigdon.

Q. Are there more Gods than one?

A. Yes, many.

Q. How, then, can God be like man?

A. Man has a spirit, though clothed with a body, and God is similarly constituted.

Q. Has God a body, then?

A. Yes, like unto a man's body in figure.

Q. How can God be the Father of all men, when every man has a natural father upon the earth?

A. God is the Father of the spirits of all men.

Q. Did the spirits of all men exist, then, before they took bodies upon the earth?

A. Yes, they existed in the spirit world.

Q. For what purpose are the spirits of men sent to take bodies upon the earth?

A. That they may be educated, developed, and perfected, that they may enjoy a fullness of knowledge, power, and glory forever, and thus increase the dominion and glory of God.

Q. How many states of existence do intelligent beings, who become Gods, experience?

A. Three grand states.

Q. What is the first state of existence?

A. Intelligences are begotten spirits — sons and daughters to God, in the spirit world, the spirits being in form of man's natural body.

Q. What is the second state of existence?

A. The spirits are sent to dwell upon some world, and take upon themselves mortal bodies, etc.

Q. What is the third state of existence?

A. After having laid down their mortal bodies, through corruption and death, the spirits receive bodies not subject to death, etc.

Q. Have spirits, when in the spirit world, any understanding of the experience through which they must pass before their arrival at perfection?

A. Yes; they have a general idea of it.

Q. Did the spirits who were to take bodies on this earth rejoice or grieve at the prospect before them?

A. They rejoiced, and sang songs together, and shouted aloud for joy.

Q. When the spirits pertaining to this earth were begotten, what event took place?

A. A grand council, or series of councils, was held in heaven, when it was determined that this earth should be organized as a dwelling-place for the spirits while they took upon themselves bodies, etc.

Q. Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity, etc.?

A. No. But we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness, etc.

Q. But as baptism is an outward ordinance, can not men be saved without it if they believe and repent?

A. No person who has arrived at years of accountability, and has heard the Gospel, can be saved without baptism.

Q. Where will the New Jerusalem be commenced?

A. In Jackson County, Missouri, where a temple, the site of which was dedicated in 1831, will be eventually built.

Q. Why will so many temples be erected?

A. Because in them the Saints will be baptized for those persons who have died without a knowledge of the Gospel, and will attend to all the ordinances of salvation and exaltation for themselves and their dead friends.

Some of the doctrines of the Mormons are brought out very clearly in their hymns. A favorite hymn with them is that which teaches their doctrine of the preëxistence of souls. Some of the verses are as follows: —

O MY Father, thou that dwellest
  In the high and glorious place!
When shall I regain Thy presence,
  And again behold Thy face?
In Thy holy habitation,
  Did my spirit once reside?
In my first primeval childhood,
  Was I nurtúred near Thy side?

For a wise and glorious purpose
  Thou hast placed me here on earth,
And withheld the recollection
  Of my former friends and birth:
Yet ofttimes a secret something
  Whispered, You 're a stranger here;
And I felt that I had wandered
  From a more exalted sphere.

Their hymn-book teaches baptism for the dead in the following verses: —

AMONG the things which have been sealed,
  And from the earth kept hid,
The Lord has to His Saints revealed,
  As anciently He did.

And through the Priesthood, now restored,
  Has e'en prepared the way
Through which the dead may hear his word
  And all its truths obey.

As Christ to spirits went to preach
  Who were in prison laid,
So many Saints have gone to teach
  The Gospel to the dead.

And we for them can be baptized,
Yes, for our friends most dear,
That they can with the just be raised,
When Gabriel's trump they hear.

Healing the sick by the laying on of hands by the elders is a Mormon doctrine, and it is enforced by the leaders among the poorer classes with shocking cruelty. Physicians are denied, and much needless suffering ensues. This doctrine they versify thus: —

THE sick, on whom the oil is poured
And hands in meekness laid,
Are by the power of God restored,
Through faith, as Jesus said.

Heber C. Kimball said in a sermon in the tabernacle in Salt Lake City: "Brigham Young is my God, and he is your God, and the only God you will ever see if you do not obey him. Joseph Smith was God to the inhabitants of the earth when he was among us, and Brigham is God now."[1]

"The Mormon theory of the Godhead is that God the Father has a body like our own; that he is a polygamist, having a great number of wives; that Mary, the mother of Jesus, was one of these, and that he sent her to earth and loaned her to Joseph for a time and for a purpose; which purpose being fulfilled, he took her back to himself, and that she is now one of his wives again in the spirit world."[2]

The Mormon doctrinal expounder, Orson Pratt, said: —

"The Virgin Mary must have been for the time being the lawful wife of God the Father. We use the term lawful wife, because it would be blasphemous in the highest degree to say that he overshadowed her, or begat a child of her unlawfully. . . . It was also lawful in him, after having thus dealt with Mary, to give her to Joseph, her espoused husband. Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first husband to her, it may be that he only gave her to be the wife of Joseph while in this mortal state, and that he intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity."

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[1] Rocky Mountain Saints, p. 294.

[2] The Mormon Problem, p. 130.

Even into the disgusting subject of polygamy Mormon rhymsters have dipped their filthy pens, thus: —

THROUGH him who holds the sealing power,
  Ye faithful ones, who heed
Celestial laws, take many wives,
  And rear a righteous seed.

Though fools revile, I 'll honor you,
  As Abraham, my friend;
You shall be Gods, and shalt be blest
  With lives that never end.

THE time the prophet saw is on the wing,
When seven women to one man shall cling.
Not for the lack of clothing or of bread,
But for a husband — a man — a head!

If you perchance among the worthies stand,
And seven women claim your saving hand,
Do not reject the six and save the one,
And boast of magnanimity when done.

THEN, O, let us say,
  God bless the wife that strives
And aids her husband all she can
  To obtain a dozen wives.

The extent to which the doctrine of polygamy is carried will be understood by the following exposition of it by Orson Pratt to the Saints. In a sermon, speaking of the prospects of a Mormon who should appear at the judgment with but one wife, Mr. Pratt said: —

"If during the life of that man he had gone out into all the earth and approached every woman he could possibly find and solicited her hand in plural marriage, and all had refused; if then he had taken his wife with him, and she had joined her labors with his and they had both done their very utmost to persuade some woman to come to the rescue, and all had refused, then that couple might be saved, 'so as by fire.'"

A leading doctrine of the Mormons is that concerning tithes. It is the foundation of their very successful financial system, and a great source of power to the church and of enrichment to its leaders. In the hands of the priesthood it is an instrument of oppression.

Ten per cent. of all gross income or time, wages, products, grain, live-stock, butter and eggs, fruit, day-labor in shop, or field, or hovel, or attic, etc., is *required* to be paid to the church each year, until its income has risen to over $500,000 annually; and then the poverty-stricken, as well as wealthy, are vigorously exhorted to give extra to build temples, and to carry on the lobby at Washington, and to pay the attorneys of the church, and to muzzle and bribe newspapers whose columns are for sale. The officers of the church use up *forty-five per cent.* of this vast annual income in collecting and disbursing it, so that only a little over half of it is available for church purposes.

CHAPTER XIV.

MORMON MENDACITY. — UTAH MORALS OF TO-DAY.

A FACT to be kept constantly in mind in all matters about Utah is that *the Mormons are utterly untruthful* when the interests of Mormonism are involved. The country and Congress may as well recognize this fact and, after sixty years of experience of it, act accordingly. What is the evidence? Here are a few points: —

Readers of the foregoing pages will recall the fact that although Joseph Smith wrote and secretly circulated his so-called "revelation" *commanding* his followers to practice polygamy, yet he and his brother Hyrum, seven months afterwards, published a card denying that polygamy was a doctrine or practice among the Mormons; that sixteen leading Mormon women, already in polygamy, published a similar denial; that two Mormon missionaries in France publicly denied that any such doctrine or practice existed among them, while both these men then had polygamous wives in Utah; that Mrs. Stenhouse says that every one who knows them would not think of believing anything a Mormon elder might say; that they have always denied the well-known existence among them of a "Danite Band;" and that Brigham Young and his aiders during many years falsified about the action of the United States government in relation to the enlistment of Mormon troops for the Mexican War. It will also be recalled that their whole missionary system is carried on by deceptions and the most unblushing falsehoods.

Further facts are these: Lying is publicly taught by

Mormon leaders. Orson Hyde, a high officer of the church, said in a sermon: "Suppose the officers of the law had a warrant to arrest Brigham Young or some of the authorities, and they came to your house for safety. If you knew where they were, would it not be better to tell lies and put the officers off their guard, than to tell the truth and have the brethren arrested?"

In 1874 George Q. Cannon said in his report to Congress, on his contested election: "I deny that I am living and cohabiting with any wives in violation of the law of Congress of 1862 to prohibit polygamy." It was notorious at that time in Utah that Mr. Cannon then had four wives with whom he cohabited. Later, when this same Cannon was indicted for polygamy by the court in Utah, he fled; and when caught by the officers, repeatedly denied that his name was Cannon, and is reported to have offered one thousand dollars as a bribe to an officer to let him go.

Brigham Young swore before the United States court in Salt Lake City that he had but one wife. The Mormons explain that he meant that according to civil law he had but one wife. His previous claim to having many wives, his perjury in court, and the explanation of his friends, all illustrate the utter untruthfulness of the whole brood in all matters pertaining to the interests of their church.

The rules of the Mormon Church say, respecting marriage ceremonies: —

"The usual form of ceremony is performed between the husband and the bride. The scribe then enters on the general record the date and place of marriage, together with names of witnesses.

"Section 4. And be it further ordained that said church shall keep in every organized branch or stake a registry of marriages, free for inspection of all members."

Orson Pratt also published that all Mormon marriages were carefully recorded. Afterwards this same Pratt and Daniel H. Wells and John Taylor, the late president, all testified under oath before the United States court that they did not know that any such records were kept. This was done to prevent the court from getting possession of the records of polygamous marriages. As if the Mormon Church had kept no marriage records for sixty years! and as if President Taylor could not have laid his hand upon them at any time!

"One of the evils of Mormonism is untruthfulness and, when necessary, false swearing. At the last session of the Third District Court in Salt Lake City, I heard more perjury to shield polygamists, in one day, than I ever heard during all the time I lived in Michigan."[1]

"If the witness is placed on the stand and questioned as to facts of recent occurrence, his mind is a blank. Mothers have frequently testified that they did not know their daughters were married, and when asked if the fact of the daughter having children did not at least excite some interest as to the fact of marriage, the answer would be, 'It was none of my business,' or, 'My daughter is old enough to take care of herself.' Members of the priesthood have denied facts while on the stand which were notoriously known to be true."[2]

"The marriage ceremony is performed in secret, and the most terrible oaths are taken never to reveal what transpires. To these oaths are attached the most horrible penalties, some of which are that the participants will have their tongues torn out by the roots, their throats cut from ear to ear, their bodies sawn asunder, their knee-joints broken, and the like, should they ever reveal what they see or hear in the Endowment House. Think of putting a witness on the stand to testify, who feels himself bound by these oaths! And these penalties are not meaningless, as many a poor victim would testify if his voice could be heard. I mention these facts that you may understand some of the difficulties we have to meet when we undertake to enforce a law of Congress forbidding polygamy in the territories."[1]

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[1] Hon. P. T. Van Zile, ex-United States Attorney for Utah.

[2] Report of A. L. Thomas, Governor of Utah, 1889.

By the Edmunds–Tucker law of 1887, citizens of Utah were required, before registering as voters, to take an oath not only that they were not polygamists, but also that they would obey the laws of Congress respecting polygamy, and would not aid or counsel others to commit this crime. Before the day for registration, the Mormon party issued a circular to their people in which they said: —

"As to male voters of the People's party (Mormons), there is no provision in the law which need necessarily reduce their numbers. . . . The questions that intending voters need therefore ask themselves are these: 'Are we guilty of the crimes in said act?' or, 'Have we *the present intention* of committing, or aiding any person to commit, them?' Male persons who can answer these questions in the negative can qualify under existing laws as voters and office-holders."

Thus the requirement of the law of a *promise* to obey was turned into a mere worthless negative — "I have no *present intention*" to *disobey*. By this device the leaders taught their foolish followers to disobey the laws, deceive, and commit perjury.

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[1] Hon. P. T. Van Zile, ex-United States Attorney for Utah.

The Mormons have become very numerous in Idaho Territory. Out of a total population (in 1890) of 125,000, about 18,000 are Mormons; and of these about 5,000 are polygamists.

Idaho laws make it unlawful for a Mormon to vote, on the ground that all Mormons give higher allegiance to their priesthood than to the state. A Mormon has to take an oath, in order to register, that he does not belong to any organization which teaches violation of the laws, or which violates the laws, or any of them, as a religious duty. First the Mormons undertook to register, after swearing falsely that they belonged to no such organization. The judge stopped this by committing them to prison for perjury. They next sought to evade the law by pretending to secede from the church just before the election.

On January 21, 1889, Mr. B. W. Brown, a Mormon, was before the court in Provo, Utah, and was under examination touching his qualifications as a juror, when he testified he did not believe it right for a man to have living and undivorced more than one wife, and stated that he did not believe polygamy or unlawful cohabitation right, whether there was a law against it or not. He was afterwards taken to task by the Mormons for denying his belief that polygamy was right, and he explained to them that he had said to the court that he did not *believe* polygamy was right, and that he was justified in so testifying because he *knew* it was right. He was then arrested for perjury, and upon his trial two Mormons testified that they had asked Brown why he had denied that he believed in polygamy. He replied on both occasions that he had so told the court because it was past *belief* with him, for he *knew* polygamy was right. He was convicted for this perjury and sent to the penitentiary.

One of the saddest results of the mendacity which the Mormons are taught to practice in the interests of their system is the readiness with which husbands will falsify to their own wives. These pages have shown that in polygamous matters the word of the husband to the wife is utterly worthless. It will readily be seen how entirely this would break down all confidence or confidential relations between husband and wife.

"The Mormons are double-faced. They never make a statement regarding their church or political affairs that has not a double meaning, one for Mormons, one for outsiders. In their fight against the laws of the country they have reduced perjury to an exact science and taught it to their children with infinitely more perseverance than they have the multiplication table."[1]

The eloquent ex-United States Attorney, W. H. Dickson, of Salt Lake City, whom the Mormons attempted to assassinate, says: "There is being reared up here *a community of perjurers*. That is a strong term to use, but I use it advisedly; I say just what I mean. It is almost a daily occurrence, when the courts are in session, to witness the truth of this statement." He then goes on to say that he has seen a woman under oath admit that her daughter was married and lived in her household, and had borne children, but that she did not know who her daughter's husband was; and another woman testified that, although she had been married over two years, she did not know whether she had ever been a wife to her husband. Quite recently a polygamous wife, belonging to one of the prominent families in Salt Lake City, in order to shield her husband from the charge of polygamy, testified, under oath, that she had lived with her husband but had never been married to him; and thus, by her husband's command, perjured and debased, she went to California, and soon died, broken-hearted. He then adds: "The crime of polygamy is the prolific mother of crime, and those in authority in the church encourage this hypocrisy and wicked perjury."

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[1] The Salt Lake Tribune.

Dr. W. Wyl, who came from Germany and made a most thorough investigation of Mormon history, was so impressed with the veins of falsity which have ever been the life-blood of Mormonism that he writes: —

"If Mormon history in general, as represented by Mormon sermons, books, and newspapers, has been one continual chain of misrepresentation from 1830 to this day, the *history of polygamy* has been a solid little group of lies apart, like a cluster of islands in an ocean of falsehood."[1]

Surely Brigham Young was correct when he publicly declared in a sermon in the tabernacle in Salt Lake City: —

"I have many a time in this stand dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character you can mention. We can pick out elders in Israel right here who can beat the world at gambling, who can handle the cards, cut and shuffle them with the smoothest rogue on the face of God's footstool. I can produce elders here who can shave their smartest shavers and take their money from them. We can beat the world at any game."

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[1] Mormon Portraits, p. 86.

That the reader may have a fair illustration of the frightful perjury daily committed by the Mormons in the United States courts in Salt Lake City, and see something of the difficulties which surround the conviction of Mormon violators of the law from the reluctance with which Mormons yield up their testimony, and the general unreliability of Mormon evidence, we copy below from the reports in the daily papers the proceedings in one case in December, 1888:[1]

John Groves appeared before Commissioner Norrell yesterday afternoon for examination on the charge of unlawful cohabitation. The complaint charged the defendant with having lived and cohabited with Mrs. Groves and Miss Stuart between November 27, 1885, and November 27, 1888. To this Groves entered a plea of not guilty, and stated that he would waive examination. Mr. Clark, who conducted the prosecution, insisted upon going on with it, as he thought that something of a more serious nature than the offence charged might be developed.

Mary Ann Williams, the alleged plural wife, was called, and testified: I am twenty-six years old and reside on the bench in this city. My maiden name was Stuart; was married to Noah Williams some five years ago and have three children by him, but we have not lived together for some time; we have not been divorced; my youngest child is about nine months old; I support myself by doing such work as I can get, such as sewing, and have received assistance from the church; don't know whether Mr. Groves ever gave me anything or not; don't know how long I have been acquainted with him or where he lives.

Mr. Clark: Mrs. Williams, who is the father of your youngest child?

The witness hesitated for some time, and Mr. Clark repeated the question, but received no reply. He finally appealed to the Court, who instructed the witness that she must answer.

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[1] From The Salt Lake Daily Tribune.

Witness: Well, I can not tell.

Mr. Clark: You can't say who is its father?

Witness: No, not for certain. I am sealed to Mr. Groves, but not married to him. I don't know whether he is the father of the child or not.

Mr. Clark: Do you profess to be a respectable woman, Mrs. Williams?

Witness: I do.

Mr. Clark: And yet you don't know who is the father of your child?

Witness: Well, I do know who is its father.

Mr. Clark: I want to know who its father is, and I am going to have an answer if I wait here all day for it.

The defendant here spoke up and asked if he might advise the witness to tell the truth, but was denied the privilege.

Continuing, the witness said: The child's name is Mary Williams. The defendant has not occupied the same bed with me. I can not say who is the father of the child.

The Court: I want to know, Mrs. Williams, whether you don't know or whether you won't tell, and I want to say to you that you are placing yourself very nearly in contempt of court, and it is in the power of the Court to punish you. Therefore, I want to understand your meaning. If you refuse to answer, I shall commit you to jail.

Witness: I would like to be excused to consult with Mr. Groves.

The Court: That will depend upon your answer to my question.

Witness: Well, I don't know at present; I would like time to think it over.

Mr. Clark: Were there so many involved in it that you don't know who was its father?

The witness stubbornly refused to make any answer, and at the end of about five minutes the commissioner grew impatient, and said: "I do not wish to be harsh, but you understand that you came here as a witness. You have been asked questions directly in point and have refused to answer them. In order to sustain the dignity of the Court, I shall have to take some action. I will give you just ten minutes to decide whether you will answer or not."

The witness again asked permission to consult with the defendant, which was again refused. She then asked permission to talk with Royal Barney, when that gentleman quickly arose and protested that he had never seen the woman before.

The defendant again spoke up, saying that if he could advise the witness she would tell the truth.

The Court (severely): She is under oath to do that, anyhow, and I don't propose that she shall have any conversation with any one.

At the end of ten minutes the rebellious witness showed no signs of weakening, and was taken into custody by Deputy Marshal Sprague, who escorted her to the marshal's office.

Mary Ann Groves was then called, and testified: I live in Sugar-House ward; am the defendant's wife; I married him twenty-three years ago; he had a wife living at that time, but she has been dead for twenty years. I have six children living; the defendant lives with me all the time; have heard it rumored that he had another wife; heard it said that Mrs. Williams was his wife; I am not acquainted with her; called upon her about a year and a half ago with my husband, who introduced her to me, but not as his wife; don't remember when it was that I first heard she was married to the defendant; do not know when the baby was born; Mr. Groves raises fruit for the market and comes to town about once a week. Mary Ann has four children, but I don't know what names they go by; never heard her say whether she was married or sealed to him.

Mrs. Martha Carleton, daughter of the defendant, was the next witness. She said: I am living with my mother in Sugar-House ward; do not know Mary Ann Williams; never saw her before to-day; heard about a year ago that she was my father's wife, but don't remember who first told me; have heard that she had a baby and that the defendant was the father; don't know whether he contributes to her support or not.

Margaret Groves testified: I am the daughter of the defendant; am fifteen years old; have seen Mary Ann Williams once before to-day; she was at the meeting-house in Sugar-House ward; don't know how she got there; she was never at our house; have heard her spoken of in the family, but don't know that she is reputed to be father's wife.

Minnie Groves, another daughter of the defendant, was then called, and testified: I never saw Mary Ann Williams until to-day; have heard it said in the family that father had a plural wife.

Deputy Marshal Sprague was then sent out for Mrs. Williams, and when she again took the stand, Commissioner Norrell asked if she was ready to answer such questions as the Court thought she ought to answer, to which the witness replied that she did not know whether she could answer or not; she was willing to tell the truth as far as she knew, however.

Mr. Clark: Have you had intercourse with more than one man since the spring of 1887?

Witness: No, sir.

Mr. Clark: Well, who was that man?

Witness: I could n't say.

The Court: That question is entirely proper, and the Court knows that you can answer it if you choose to do so.

The witness still persisted in giving evasive answers or no answers at all, and was again escorted from the room by Deputy Marshal Sprague. Mr. Clark then suggested that the defendant be placed under somewhat larger bonds than usual.

The commissioner fixed the bonds at two thousand dollars. Mrs. Williams was also required to furnish bonds in two hundred and fifty dollars to secure her appearance as a witness before the grand jury.

Groves was arrested a short time after this examination on the charge of polygamy, and taken before Commissioner Norrell, where he waived examination, and was placed under two thousand dollar bonds to appear before the grand jury.

By this time Mrs. Williams had concluded to testify, and was again brought into court. She said: Mr. Groves is the father of my youngest child; he is my husband; we were married at a private house in this city in March preceding the birth of the child; I don't know who performed the ceremony; I don't remember the nature of the ceremony, but I considered that we were married; the defendant has since supported me.

Mr. Groves, who was sitting in the background listening, here interrupted. The witness had testified that she was his wife, and he objected to her giving any further evidence.

Mr. Clark stated that he had no further questions to ask.

The Court stated that he must require Mrs. Williams to furnish two hundred and fifty dollars additional bonds to secure her appearance as a witness on the polygamy charge.

Nothing so unerringly states the facts about the life of any people as their use of words. From this verdict there is no appeal. It is their own history unconsciously written by themselves. Violence to one's mother-tongue may well be placed in the short catalogue of unpardonable sins.

No discussion of the crimes of Mormonism can properly omit its crimes against language by its base degradation of many of our noblest and most sacred words. Here the terrible indictment against the Mormons finds full proof. A distinguished characteristic of Mormonism from its beginning has been to use words in other than their true meaning. Consequently there have come into use in the daily speech and writings of the Mormons words and phrases which are used in a sense which is an utter perversion of their correct significance.

Were all other evidences wiped out, still their misuse of language would stamp their whole system with infamy. When a Mormon is speaking of his religion he has a double meaning for his words: one for the Mormons and one for the rest of the world. His statements to either party are false as understood by the other. It requires no small experience with them to avoid being deceived by this cunning device. Much of their success in winning converts is due to this two-faced vocabulary.

Some of the words which have suffered at their hands are these: "religion," "wife," "marriage," "celestial," "saint," "spiritual," "revelation," "apostle," "teacher," "angel," and "Zion."

A good word is the outward label which they place upon beliefs and practices which would put heathenism to blush. The more damnable the doctrine or the deed, the more holy the word by which they name it: "choosing the livery of heaven to serve the devil in;" robing the worst vices in our holiest words to drag them down to hell!

What is the state of morals among the Mormons in Utah at this time?

For several years past the public has repeatedly been told, from Mormon sources, that the Saints are abandoning polygamy, and that the state of morals in Utah, always higher than that in the States, is steadily improving and has now reached a high degree of sobriety and virtue. A widespread effort has been made to create the impression in the public mind that the Mormon problem is almost solved; that Mormonism is growing better; that the young Mormons repudiate polygamy; and that it may now be well to confer upon the Mormons the honor and power of statehood for Utah.

The first inquiry to be made is, What was the state of morals among the Mormons during the five years, 1884 to 1890, in which they claim to have made such great progress toward decency?

The vulgarity of language among older Mormons is well known, but the young Mormons and children of to-day put to blush even their own parents. What else could be expected when from the pulpit at the Sunday services subscriptions have been taken up to buy a blooded bull amid vulgarities which would put heathenism to shame?

An estimable lady resident of Utah of long experience writes me: "A noticeable fact is that so few Mormons realize that they are in a sad condition at all, so low are their ideas of morality and manhood."

Recently an Englishman who was a teacher became a Mormon and came to Utah to earn money to send back for his wife and daughter. When he did so they were to come in the care of a Mormon elder. But the elder persuaded the wife to become one of his wives, and has since been kept in hiding, and the husband can not find her nor his daughter.

This is only one of so many similar occurrences that they are scarcely considered in Utah as worthy of note. No woman who is a believer in Mormonism, whether she be of pure intent or not, whether married or single, young or old, is safe when placed in the care of a Mormon elder.

An entirely reliable lady, who resides in Utah, writes to the author under date of April 25, 1888: —

"There is great excitement here now among the poor ignorant foreigners. When they came here they bought their farms from the Mormon bishop. No deeds were given them, the bishop telling them that 'it was all right,' and, having implicit faith in their church and its officials, they paid their money and, as they supposed, owned the land. It now transpires that the bishop has been selling some of the land over again to other parties, while he had never owned part that he had sold. Some of the farmers have had to pay over again, and some have been able to get title to only a part of what they had paid for.

"As for punishment of these polygamists by putting them into the penitentiary, it does not seem to do much good here, for when they return it is to live nearly as they did before, only they are not quite so open about it. The two wives and families of one man who has lately returned from prison for polygamy met together on the evening of his return and gave him a supper. Another, who had three wives, and was about to take a fourth and then go with her 'on a mission,' deserting the others, was informed on by some one in one of the families, and he has just been arrested.

"Many perjure themselves to escape paying their fines, making oath that they have no property when it is known here that they are well off. Most of the church officials are rich. Some of the poor polygamists would as soon spend the winter in the penitentiary as out of it, for they say they have there plenty to eat and an easy time, while their families are helped by the church, and they themselves are feasted before and after going by their friends, and made much of because they are 'suffering for the gospel's sake.'

"Notices of dances are given out on Sunday at the church. The drinking, swearing, and fighting at these dances (often four or five in one week) is fearful. Two boys, aged twelve and fifteen years, were lately taken home dead drunk from an evening dance. Mormon missionaries are given a dance on their return. Not long ago we heard a missionary report who had just returned from the Southern States. He said that he 'found ignorance and immorality everywhere except among the Lord's chosen people' (!); that in one place he had expected to make a good many converts, but got a chance to 'duck' only six there.

"These poor people have been taxed this winter until some scarcely know where the next meal is to come from.

One old lady tells me that she never knew so much poverty among them, for so many extra gifts have been required to pay the expenses of their lawyers at Washington. They have even tried to get the people here to give up tea and coffee and give the money to the church.

"A Mormon recently murdered a Gentile in a neighboring town, and the Mormon constable, who could neither read nor write, said 'the church ought to get him cleared, for he had brought more people into the church than any other man, and the man who was killed was only an outsider, any way.'

"The Mormon coöperative store here was closed up a few years ago and everything went into the hands of the church officials, while the people lost all that they had put in. That is the way everything is managed. When the store was in operation it was given out that every one must trade there, but one man had a little store of his own, and some patronized him, as his prices were more reasonable. But he was visited one night after retiring and, as the result, his store was never opened again, and he left town. The Mormon bishop had charge of the coöperative store and was also postmaster. Money was very scarce, and some had none at all. One poor old woman wanted to send a letter, and having no money, took a pound of butter to the store to get a stamp, but the bishop made her give the whole pound of butter for one stamp. The bishop always took such advantages when the times were hard.

"I see here so much that is painful to me that I can not bear to know more of such incidents than comes to me necessarily. But I do hope the time will speedily come when these people will learn that the United States government has something to do with all who live within her borders, and not, as one old Mormon stoutly declared the other day, that this was a free country and the United States government had nothing to do with the way he lived. And to-day he is living with his two wives as though there was no law to the contrary."

"One family in Utah stated in 1888 that their children had to grow up without attending school, for the parents withdrew from the Mormon Church, and, as all children were taught to do all the harm they could to "outsiders," these children of an apostate family would have been killed had they continued in school.

"The same family states that when they lived in Brigham City, another family lived in the other half of the same house with themselves and left the church, and, knowing their danger, they left secretly at midnight two days earlier than they were expected to go. The second night after their departure the family remaining in the other part of the house were awakened by loud knocks, and upon opening the door three men walked in who had their hands and faces blackened, and stated that they had mistaken the door, as they wanted to see the family who were going to move. In former days these men were called the 'Black Teachers for Apostates,' and many were murdered by them.

"*These people have no idea of giving up polygamy.* Two Mormons were overheard conversing a few days ago. One said he should take another wife as soon as Utah became a state. The second replied: 'But we have promised to give up polygamy;' to which the first answered: 'That was only *for a short time*, and if there is any further trouble about it, we will fight it out.' There is among them here a perfect understanding that anti-polygamy is only a ruse for getting statehood. One Mormon boldly said the other day: 'What is Mormonism without polygamy? Take that away, and where is our religion?'

"Profanity is universal among the Mormons. Even the children are profane in the ordinary talk, and think nothing of it. There is scarcely a person in this town who does not drink. Parents give whiskey to their little children. The children are generally as willing to tell a lie as the truth.

"One old Mormon woman loaned her money to a polygamist, and when she needed it he put her off by saying that he could not pay it then, but that it would be all right in the resurrection; that then she would get double pay. Her daughter replied: 'Well, mother, we have to live while we stay here, and we don't want all our pay to be postponed until the resurrection.' But the mother was evidently satisfied, and had faith in her bishop."

A reliable person in Utah writes the author under date of February 20, 1888:—

"Polygamy is very prevalent here. One house of a single room near me contains two wives and their families, one of the women being black and the other white, with nineteen children of all ages and of all degrees of color from black to white.

"Recently a man in town (first councillor to the bishop) buried his wife, and *on the same day as the funeral*, which lasted from ten o'clock A.M. until three o'clock P.M., *he was married to another wife*, although already being in polygamy!

"These are but examples of what this town is like. I never heard nor imagined such things as I can not help but see here every day of my life. Such ignorance, intemperance, and immorality I never saw as exists here.

"Many openly say they will take more wives as soon as they gain statehood and can control their own affairs. Fear of the penitentiary is the only thing which restrains them now. Tithes are as much required as they ever were. This whole town is ruled by the bishop, and no one would suppose this place to be in the United States. I earnestly wish that our whole country might be aroused to a man over this dreadful stain upon our nation."

At a funeral in Salt Lake City, in April, 1888, held in the Tenth Ward meeting-house, seven men spoke, one of whom was the bishop of the eleventh ward. Among other things he said he had heard that statehood would not be given to Utah as long as polygamy was practiced, or while the priesthood had the power; but for his part he had never asked for statehood, and never should, for he "should consider it a disgrace to belong to such a nation as the United States."

Since the United States courts have been sending Mormons to the penitentiary for violations of the laws against polygamy and unlawful cohabitation, it has been the custom, at the anniversary services in the Mormon Tabernacle in Salt Lake City, to drape the auditorium in mourning for those who are in the penitentiary, leave the pulpit unoccupied, and wreathe the vacant seats with such expressions as: "In prison for conscience' sake," "Suffering for righteousness," etc.

Do such public manifestations of sympathy with law-breakers indicate that the Mormon people are ready to obey the laws and give up their unholy and unlawful practices? When such people compose three fourths of the population of Utah, is it sane to entrust them with statehood? Does a mere form of words against polygamy, used in order to secure statehood, weigh against the evidently disloyal spirit of that whole people?

The Provo (Utah) *American* (in January, 1888) reported a Mormon case where a man is "brother-in-law to his own children, his own wife's stepfather, and grandfather of his own children." When he (James Butler, of Spring Lake) was brought before the United States Court, Mrs. Wimby testified that when she was a widow with two daughters, and Mr. Butler was a widower, she went to keep house for him, and had several children by him, as she said she thought was usual in such cases. She said Mr. Butler stood proxy for her dead husband, or she stood proxy for his dead wife, she hardly knew which, but these children would be handed over to Mr. Wimby in the next world. When her daughter by Mr. Wimby was fifteen years old, Mr. Butler married the daughter. This daughter was then sworn, and testified that she was the legal wife of Mr. Butler; she did not know whether her mother and Mr. Butler had been married or not; that was a matter that did not concern her, and she had not taken the trouble to inquire into it, but some of her mother's children call him their father, and she herself had two children by him.

"Brigham Young Academy" is a Mormon Church school for both sexes, located at Provo, Utah. In one year it was reported that sixteen girls were sent home from this institution because they were in a condition improper for unmarried ladies. This was published in *The Salt Lake Tribune*, and although the Mormon papers made a fuss about it, they dropped the matter *without denial*. A prominent and reliable citizen of that territory says: "There is no doubt about the fact."

A prominent citizen of Salt Lake City, as entirely reliable as any one who reads these lines, in writing of these things, says: "The other things I can not bring myself to commit to paper. I am sorry to write these. I never before in my life placed such things on paper, and I hope you will burn this letter as soon as you have transcribed these facts, for I feel as if this very stationery were polluted. But in view of these and a thousand other facts patent to us who live here, there can be no question as to the terribly low state of morals among the young people of this territory. I am glad that you have the nerve to let these things be known, if by so doing anything can be done to purify the air of Utah."

A lady of high character who has resided in Utah for some years writes me: "I can not tell you how I deplore the state of morals wherever I have come in contact with the Mormon people. Even their songs and Sabbath-school hymns are, many of them, low and vulgar. In one town it was found that there was not a pure boy or girl, even among those quite young; and the conversation of every day is too degrading. I have carefully thought over by name the Mormons with whom I have become acquainted, and I can not name *one* with whom I would be willing to associate as with eastern friends." The same lady adds: "The tendency among Mormons to intemperance is *perfectly horrible*, and daily growing stronger. To my certain knowledge, in some families *every child*, down to the infant, sits and drinks, and the family laugh to see how the five-year-old boy likes the liquor. In one town there was but one woman in the place who did not drink. At their 'balls,' which are a semi-weekly occurrence, young girls, and mothers with babes in their arms, attend and go outside to drink, and the adjoining fences are afterwards found to be lined with empty bottles."

The Mormons boast that their system promotes virtue(!), and that they have no "brothels." With twelve thousand polygamous families in a population of one hundred and forty-five thousand, there would seem to be no occasion for any *other kind* of brothels. As for the claim that Mormon young people repudiate polygamy, the above facts show that the only basis of truth in that claim is that the young generation of Mormons do not take the trouble to marry before practicing polygamy. A very intelligent and trustworthy gentleman, who has resided in Utah for a score of years, writes in 1888: "The worst is, these young Mormons *do not seem to understand that such things are wrong*, and have no higher sense of virtue. A broad and marked distinction should be drawn in this regard between the older generation of Mormon women who had been brought up with higher notions and in a different atmosphere, and those who were born here and have never known anything different or better. *The Mormon men have far less difficulty in persuading the young Mormon women of to-day to enter into polygamous relations than their mothers and grandmothers, who had seen purer society and known higher standards.*"

Startling and shameful as the facts here stated are, yet the more vile doctrines and facts are withheld. They are too indecent for print or speech or thought. The chief difficulty in writing about Utah is to disclose enough, and yet keep within the bounds of propriety. The vulgarity and obscenity of Mormon preaching, in the presence of hundreds, and sometimes thousands, of women and children, is shocking. No vile sheet outside of Utah would dare publish some of these harangues as they fall from Mormon pulpits; nor even after they have been revised and published in *The Deseret News*, the Mormon organ.

There is an exceedingly pathetic side also to the story of the Mormons. Could there come to the ear of the public the bitter cries from crushed hopes, despairing hearts, hopeless lives, and blind cryings unto God which are hidden in every Mormon household in Utah, there would be much sympathy and sorrow. Only rarely has any one who has suffered in Mormonism unveiled to the world a view of those heart miseries. From the pitiful stories of Mrs. Stenhouse and Mary Burton we get some genuine "revelations" out of Mormonism. But Mormon women have the nature of their sex the world over. Their pride and shrinking from the public gaze lead them to conceal their deepest sorrows, especially from Gentile eyes and ears, whom they have been reared to regard with suspicion, and often with hatred. Sometimes voices are heard from heartaches among the Mormons which seem like cries of woe borne in midnight darkness upon the wings of the wind. A friend relates that he was crossing the Rocky Mountains in 1860 to California, in company with others in a train of ox-teams. They camped a few days near Salt Lake City. When they were about to move on, a woman came to them and asked to be taken with them that she might escape from the Mormons. The company hesitated, and she pleaded with tears that they would rescue her. Brigham Young was then at the height of his remorseless power, and the company, fearing that she might be a spy sent out by the Mormons, or that if they yielded to her pathetic appeals, they might be "cut off," as the Mountain Meadows emigrants had been, felt obliged to refuse her request.

A Mormon and his wife moved to southern Utah from the States many years ago, taking with them a little girl who was the wife's sister. When this girl grew up, he made her his plural wife. He appeared to be a sincere Mormon, and when the Edmunds law was passed, he gave up this second wife. The anxiety and trouble connected with these events drove him insane, and he committed suicide. Two of his daughters by his first wife made polygamous marriages. The husband of one of these was recently shot dead by United States officers while he was attempting to escape arrest by them on a charge of being a polygamist. Another daughter of this family somehow found her way to Salt Lake City and into one of the Christian schools there, and became converted and an exemplary follower of Christ. When she returned to her home she was much ridiculed by her mother and sisters because of her Christian profession. At the latest account (January, 1889), she had not been able to return to the Christian school for lack of means to pay her expenses, although she had expressed, with pitiful earnestness, her strong desire to get away from her hateful surroundings.

In July, 1888, Mrs. Elisabeth Trumbull Rutter fell upon the street in Chicago, and when removed to a hospital gave the following account of her sufferings at the hands of the Mormons.[1]

Seven years ago a brace of Mormon elders held meetings at North Shields, England, and held out great promises to those who would go to Utah. A Methodist family, consisting of Mr. and Mrs. Rutter, son, and daughter, attended the meetings, and the son soon went to Utah, despite his parents' protests. They heard nothing from him for over two years; then the father set out in search of him. Soon after the mother received a letter from the son saying that the Mormons took all his money from him and that he wrote as soon as he could. Upon reaching Ogden, where the son was, the father, being a Gentile, could get no work among the Mormons. Knowing that his wife was suffering for the necessaries of life, he joined the Mormons and then had work. From his first savings he enclosed $40 in a letter to his wife, saying that he would return to England as soon as he could save money enough. The letter was given to a Mormon to mail, but it never reached its destination ; but she received from the Mormon missionaries at her home a letter purporting to be from her husband inclosing $40 and telling her it was to pay her fare to Utah and that she should sail by first vessel. Mrs. Rutter obeyed the instructions and, in charge of Elder Charles Henry Greenwall, set out with the next consignment of emigrants. Her treatment on the vessel, she says, was terrible. The Mormon elders, "in the name of God and the Saints," submitted one woman to the grossest indignities. All repulses were met with the argument that the elders were licensed by the church of which all were to become members. Some few of the women resisted the advances, and they were repaid with the most cruel neglect. On arriving at Castle Garden, Mrs. Rutter was ill from the effect of her voyage, and was treated with the utmost indifference, while the women who had been more accommodating to the elders received every attention. It was three days before they started for Ogden, and on her arrival there she was met by her husband, who had been notified of her coming, but was at a loss to understand the reason of it. When he heard of the letter he was more indignant than ever, and the couple resolved that they would leave as soon as circumstances would permit. Past experience had shown Mr.

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[1] Chicago Inter-Ocean, July 15, 1888.

Rutter the futility of going against the wishes of the Mormon Church, and it was resolved to keep their determination a secret, and pretend to join the church. This was done, and Mrs. Rutter announced that she would be endowed as soon as she felt spiritually pure enough. Mr. Rutter said he would go in with his wife. The pressure was made so strong that they were about to go through the ceremony of joining the church, when a lady who had recently been endowed told Mrs. Rutter about it and she resolved that she would die before submitting to the indecent ordeal. She told her husband of what she had heard and he too resolved to keep away from the Endowment House. By one excuse or another the endowment ceremony was put off from time to time until last August, when the crop on Mr. Rutter's farm was about ready to cut. It was a good season, and the proceeds, with the money which could be realized on the sale of the horse, cow, and agricultural implements, would be more than sufficient to take the couple back to England. Then one day Mr. Rutter told a young Mormon friend of his intention. Two days later he was brought home dead — drowned, the Mormons told his wife, though there was the mark of a terrible blow on the back of his head, and the blood was still oozing from the mouth and nose.

There was no pretence of an investigation, and when the woman demanded her husband's property she was told that it belonged to the church. She was told that if she would go to the Endowment House at once she would be given a young husband, and would be received into the community. Mrs. Rutter reserved her answer for a night, and during that night she fled to Ogden City, where she found employment in a hotel, and remained there until a week ago, when she thought she had saved enough to pay her passage home.

On her way she found that she should probably not have enough money to get through, and tried to do without food. Fainting from hunger, while walking on the street in Chicago she fell to the ground in sheer exhaustion and was taken to a hospital. Through the help of the British Consul in Chicago she was soon started on her way homeward.

Talking of her life among the Mormons, Mrs. Rutter said that Elder Greenwall, who took her over, had two wives, and his eldest son had also two. All lived in one house and had fully a score of children. Holbert, Mr. Rutter's partner, had two wives, but they would not live together, and one stayed on the farm while another lived in Ogden. There was a bishop named Hart, who caused a great scandal just before she left. The worthy bishop had four wives and fourteen children, but he envied another man his spouse and ran away with her.

Mrs. Rutter said that they have many converts in Liverpool, where they have a tabernacle, though they do not practice bigamy, it being too dangerous. They are baptized in the Liverpool temple, but are not accepted as full-fledged members until they emigrate and are endowed at the tabernacle at Salt Lake City.

The reader will not fail to note that the treatment of this Rutter family is an illustration of Mormon methods *in 1888.*

CHAPTER XV.

THE MORMONS AND CONGRESS. — JUDGE MC KEAN. — JUDGE ZANE. — GEORGE Q. CANNON.

WHEN Mrs. Ann Eliza Young brought suit against Brigham Young for divorce and alimony in March, 1875, Brigham acknowledged in his answer that he had married the plaintiff, but that, as he already had a wife, the marriage to Ann Eliza was illegal. Judge McKean ruled that, having admitted a marriage to Ann Eliza, Brigham must *prove* that it was illegal, and that meantime he must pay a monthly alimony to Ann Eliza. This decision pierced Brigham at two most tender points. To pay money to a wife who had left his harem, and to be required to prove in open court that all polygamous wives were illegal, would be the entering wedge to the rending of his polygamous system. His anger knew no bounds, and he refused to obey the court. Judge McKean ordered him to prison for contempt of court.

"The Mormons were utterly confounded. Never before had hope so utterly died within them; their prophet and leader, who had sworn that if the officers of the law tried to arrest him, he would 'send them all to hell across lots,' was in prison. The hand of the law was heavy upon them; the tide of affairs was against them; and many who had been supposed strong in the faith were beginning to talk of their coming dissolution as an organized power."[1]

The United States marshal took the prophet to the penitentiary four miles from Salt Lake City. "The

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[1] The Mormon Problem.

Gentiles had at last laid an impious hand upon the Lord's anointed! The whole city was in an uproar. A procession of about twenty carriages followed the one in which the prophet rode. A little later in the afternoon two wagon-loads of arms and ammunition were brought out to Brigham's factory, about half a mile from the penitentiary, and when darkness began to settle down upon the valley, seven hundred armed men, some on horseback, some on foot, surrounded the prison walls and the warden's house, bent upon rescuing the prophet at any cost. The warden had fourteen prisoners inside the walls, and only two guards to aid him. He had besides, in an upper room, his wife and his little children, one of them a baby only a few weeks old. The threatening demonstrations outside increased, but fortunately neither the prisoner nor his would-be rescuers had any idea of the weakness of the garrison."[1]

When the marshal told Brigham that the mob would be fired upon if they came nearer, the prophet was seized with his usual fit of cowardice and tremulously sent word to his friends to fall back.

Judge McKean's decision was unquestionably correct, as has been repeatedly affirmed by his successors. "He had a grip upon the throat of Mormonism that has never been equaled. But all at once the message is flashed across the wires: 'Judge McKean is removed.'

"The Mormons went wild with joy. Loud and long were their triumphal shouts, and they made Utah ring with the refrain: —

'The Lord hath triumphed gloriously!
The horse and his rider hath he thrown into the sea.'

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[1] Fate of Madame La Tour, p. 298.

"The priesthood had caused a false report to be sent abroad, and took good care that it should be so laid before the government and heralded in the press, that Judge McKean in his decision 'had recognized polygamy as valid marriage.' The non-Mormons in Utah burdened the mails and heated the wires with evidence that this was false; but all to no effect."[1]

It was afterward stated confidentially by a trustworthy United States senator that "Judge McKean's decision had nothing whatever to do with his removal. I was with the President when he was visited by Senator —— and Senator ——, and they jointly requested him, as a personal and political favor, to remove Judge McKean and appoint his successor. The President, just at this time, is none too strong in the senate. In view of other great public interests he feels that he can not quarrel with two senators over a territorial judgeship. He has removed the judge at their request, and the judicial decision has been falsified to him and to the world as a pretext for the removal."

"One of the two senators was the same that secured the defeat of the practical features of the Poland bill. The other has been considered in Utah for years as a paid attorney of Brigham Young to look after the interests of Mormonism at Washington."[2]

Many efficient bills have been introduced into Congress respecting Utah, but several influences — some members who have evidently been working in the interests of the Mormons, aided by the Mormon attorneys and the Gentile attorneys for the Mormons, and the lobby of Mormon women who are always in Washington during a session of Congress — all these have combined to defeat nearly all such bills, or to so amend them as to render them of little value. Brigham Young is reported to have said to his Mormon friends who were anxious lest a certain bill should pass Congress: "Give yourselves no uneasiness, for I have drawn a goodly draft upon the tithing fund. When I put my hand into one pocket, I put Congress into the other pocket."

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[1] The Mormon Problem. [2] Ibid.

The first legislation in Congress directly aimed at the extirpation of polygamy in Utah was what is known as the Cullom law, as the bill was introduced by Senator S. M. Cullom, of Illinois. It defined polygamy as a crime, and provided penalties for it, but did not give sufficient facilities to the United States courts for the execution of the law, and left the juries in the hands of the Mormons, and hence this feature of the law became practically a dead letter. Another provision of this law, however, has proved of great value toward breaking down the civil power of the Mormon Church. This was the enactment which made it unlawful for any church in a territory to hold more than fifty thousand dollars' worth of property. Under this law property of much value unlawfully held by the church of the Latter Day Saints has passed into the hands of a receiver appointed by the United States courts, as set forth in detail elsewhere.

Next came the Poland law of 1874 (introduced by Senator Poland, of Vermont), which, as originally drawn, was an excellent bill, but the Mormon power in and about Congress succeeded in trimming it of almost every stringent and practical feature before it became a law.

The law which finally reached polygamy and its kindred crimes, and under which the convictions of recent years have been secured, is the Edmunds law (introduced by Senator Edmunds, of Vermont) of 1882, and supplemented by the Edmunds–Tucker law of 1887 (introduced by J. Randolph Tucker, of Virginia).

Although more than one fourth of the people of Utah are non-Mormon and loyal, yet the late laws of Congress have accomplished very little comparatively. There are twelve thousand actual polygamists in the territory (besides three thousand more whose wives are all either dead or divorced), and since the passage of the Edmunds law of 1882 down to September 1, 1889, only *twenty-four persons* had been convicted of polygamy. The constant deceptions and perjury of Mormons have thus made the law against polygamy *practically a dead letter*, even with the presence of a large loyal population, and under the guns of Fort Douglas and the United States soldiers. This is a foreshadowing of what would be the result if statehood should be given to Utah and the Mormons installed into power and practical independence.

The officers of the United States courts finally found that they must rely for convictions chiefly on the testimony of non-Mormons, as reliable Mormon testimony could not be secured. As non-Mormons do not witness polygamous marriages, it has been found almost impossible to convict any Mormon of polygamy. But when the charge against polygamists was "unlawful cohabitation," competent non-Mormon testimony could often be secured. Hence it will be seen that most all prosecutions in Utah, under the Edmunds law, are for this crime instead of polygamy.

The total result of the prosecutions since the passage of the Edmunds law of 1882 is as follows: —

Convictions for polygamy to September 1, 1889	24
Convictions for unlawful cohabitation to Sept. 1, 1889	909
Total	933

Thus after seven years of effort on the part of the United States courts, the number of convictions for polygamy is so small that the law against that crime is practically inoperative, while the convictions for unlawful cohabitation have *reached only five per cent of the guilty.* A prominent Mormon said that at this rate "the brethren will be able to hold out longer than the government will be willing to proceed." Supposing there were only three thousand polygamists within reach of the law, the same elder said: "One conviction a day, or three hundred per year, is all the courts can hope to bring about, and it will thus take ten years to get once around; and I am willing to take my turn in the penitentiary for six months once every ten years; and if we all present a bold front, the government will grow tired of prosecuting."

The fact should also be stated here that the report of the Utah Commission says: "The names of sixty-seven men have been reported to the commission who have entered into polygamy during the year ending June, 1887." But the number of new polygamists is incomplete, for the commission adds: "The number given has been reported by non-Mormon registrars, there being no instance in which a name has been reported by a Mormon registrar."

"The number of persons then (1880) living in polygamy was found, after careful inquiry, to be about twelve thousand, and there were at least three thousand who had lived in polygamy, but a separation had been effected by death or otherwise, making a total of fifteen thousand, thirty per cent. of the adult Mormon population, or one out of every three and one-third, who had entered into polygamy."

The United States Court of Utah proceeded, in November, 1887, to enforce the Edmunds–Tucker law, providing that a receiver should be appointed to take possession of so much of the property of the Mormon Church and of the Perpetual Emigration Fund Company as was held by them in violation of law.

As usual in Utah, the Mormon Church trampled this law under its feet, and acquired property valued at some millions of dollars. The Mormon legislature of the territory made the Mormon Church a private corporation, with powers most extraordinary. Among these were: the surrender of the citizens of the territory to the control of the church, to be judged and punished, even capitally, *according to church laws*, and to covenants entered into in secret; trials and judgments and their executions all secret and discretionary. No wonder that an indignant Utah citizen writes: "It is the most monstrous thing in English history, as the act of a body politic." Judge Zane, in rendering the opinion of the Supreme Court that this act of incorporation is unconstitutional, says: "This is probably the first time that any legislature *committed the regulation of marriage* and tithing *to a private corporation*. It is safe to assume that the right to regulate such matters was *never before* attempted to be contracted away to a church or any other body of men. Nor are we aware that the right to regulate man's duty to his Maker was ever included *in a contract*. And finally, this charter provides that such laws and customs shall be founded in the revelations of the Lord. This, too, probably, is the first time that a legislature expressly limited the rules and laws that a corporation might make by the revelations of the Lord, and made a grant thereof to any person, natural or artificial."

When it became known to the Mormons that an attempt would be made to carry out this law, the church immediately put most of its property out of its hands. Vast amounts and many varieties of property were transferred from the Church of Jesus Christ of Latter Day Saints to private parties during the three days prior to the day when the law disincorporating the Mormon Church went into effect, namely, March 3, 1887.

The receiver and the courts have met the most stubborn opposition at every step in their efforts to enforce the law. Many suits in court were brought by the receiver against parties who fradulently held the property of the church. Every device possible, except a resort to arms, was used to defeat the law. Most of the lawsuits were finally compromised by the Mormon officials paying over in cash, by order of the Supreme Court, on July 9, the sum of $157,666.15. In other cases the properties themselves were delivered over. A summary of the properties and values turned over is as follows: —

By compromise, July 9	$157,666.15
Church farm	150,000.00
Coal interests	100,000.00
Thirty thousand sheep	60,000.00
Notes for theatre stock	27,000.00
Deseret Telegraph stock	22,000.00
Personal property (cattle, etc.)	75,000.00
Gas stock	75,000.00
Tithing yard	50,000.00
Gardo House	50,000.00
Historical office	20,000.00
Temple Square (not valued)	
Dividends on gas stock	4,000.00
Total	$790,666.15

This is certainly a heavy blow at the financial strength of the Mormon Church, but there is much more yet unlawfully held by them. For the first time in their history the Mormons seem now to be learning that the United States is stronger than their church. This fact is a more powerful blow toward removing the scales from blinded Mormon eyes than most persons can understand.

What is to become of all this vast property now in the hands of the United States? It is to be sold, and the proceeds to go into the public school fund of Utah Territory. *Let it not be forgotten that these schools are, in nearly all cases, taught by Mormons and are wholly surrounded by Mormon influences.* Unless Congress shall speedily follow this law with another which shall place all the public schools of Utah under the control of the United States, then the enforcement of this law is a farce. It gives the Mormons all the benefits of the cry of "persecution," and yet puts their spiritually unproductive assets just where they will do the most good *for* the Mormon Church. At the time these lines are written (January, 1890) the question of the constitutionality of this law is pending before the Supreme Court of the United States.[1] If the law shall be sustained, then all the proceeds of this property will go directly to strengthen and spread the teachings of Mormonism. The present law simply sells the Mormon temples, farms, bank stocks, and street-car company stocks, etc., and turns the proceeds over to the Mormon school fund, that the young Saints may be more fully taught the Mormon faith! While the Saints publicly cry "persecution," in private they laugh in their sleeves, and say, as their delegate in Congress, John T. Caine, did, upon his last return to Salt Lake City from Washington: "Brethren, you can see that this law had most of its fangs pulled before it was passed." Without delay, Congress ought to pass all the laws needed to break the civil power of Mormonism, and place the schools under Gentile control. The missionary, with the gospel of Christ and the higher Christian schools, may then well be trusted to finish the problem.

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[1] See Addenda, p. 350.

When the Edmunds law and its righteous interpretation by United States Judge Charles S. Zane began to send polygamous criminals to the penitentiary, Mr. George Q. Cannon, who had formerly represented Utah Territory in Congress, fled. While being returned to Salt Lake City in the care of a sheriff, he leaped from the cars and ran. A foot-race of one mile followed; the sheriff won, and brought his distinguished prisoner to the bar of the court. Cannon pleaded serious illness from an incurable disease and was released on twenty-five thousand dollars bail. He then again fled into hiding, forfeited his bail, and it was paid. Like most of the Mormon leaders, Cannon had acquired large wealth.

Judge Zane's firmness and impartiality in dealing out justice to the hoary law-breakers in Utah created great consternation among the Mormons. The leaders scattered into "underground" hidings or went on foreign missions for the church. Judge Zane's interpretations of the law and inflexible honesty and fearlessness had given universal satisfaction to the loyal people of Utah and to the country at large. However, when his commission expired, he was not re-appointed by President Cleveland, but Judge Sandford — comparatively a stranger in Utah — was appointed his successor. It soon began to be said that Mormon criminals were henceforth to be more leniently dealt with.

A few days after the new judge had taken his seat, George Q. Cannon suddenly came forth (September, 1888) from the covert of Mormon outlaws, appeared in court, and pleaded "guilty" on two indictments which seemed to have been framed so as to bar other indictments. He was sentenced to pay $450 fine and to go to the penitentiary for 175 days. This light penalty to the chief living offender gave great offence and discouragement to the loyal citizens of Utah.

"Just now the Gentiles here are feeling a little blue. They feel that they have been cheated, betrayed, and shamelessly and shamefully wronged.

"The action of the new Chief Justice yesterday, together with the prior action of finding an indictment against George Q. Cannon only last Saturday; the movement on foot which seems to be to enable the Saints to recover all the ground they have lost, altogether dumfounded the faithful men who have tried here through the years to Americanize this region. It was manifest from the moment Judge Sandford charged the grand jury and began to issue naturalization papers to Mormons, that he either did not understand the situation here or had come here to inaugurate a new policy. His performance yesterday removed the last hope that the friends of Utah had clung to, that he would prove himself a real successor to Judge Zane.

"Of all men, George Q. Cannon had been most defiant and most influential in advising ignorant men to break the laws.

"Utah men as they met each other would each say: 'Sold out again.' Progress in Utah has been for twenty years like the ebb and flow of the tide, and the ebb has often seemed to exceed the flow. The true men of Utah felt last week Monday as did those who were left alive in Lisbon the day succeeding the great earthquake. The beautiful pier which they had been building for years had disappeared, and where it had stood sixty fathoms deep of corpse-tainted water with sullen wash laved the shattered shore.

"Is it not pitiable that just about once in so often some one comes here clothed in authority that can not be impeached, and takes it upon himself, before he knows anything of the situation, to slash ahead and undo the work of months or years, throw business into confusion, unsettle men's minds and fill them with apprehensions of future trouble? This has happened periodically for twenty years past. Some have been corrupt; some have just been fools, and others have been burned up with an egotism which has been worse than either corruption or fool stupidity. And poor Utah has to bear the burden and the shame."[1]

The re-appointment of Judge Zane by President Harrison, in 1889, to the judgeship in the United States courts in Utah is a fitting reward to a fearless officer and a source of much encouragement to the loyal people of Utah.

CHAPTER XVI.

THE UNITED STATES COURT DENIES CITIZENSHIP TO MORMON FOREIGNERS.

A SEVERE blow against the future political power of the Mormons was given on November 30, 1889, in the Third District Court in Salt Lake City by Judge Thomas J. Anderson, Associate Justice of the

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[1] The Salt Lake Daily Tribune.

Supreme Court. By this decision *foreigners who are Mormons can not become naturalized citizens of the United States because their allegiance to their church is inconsistent with loyalty to the United States.* Foreigners who are Mormons will hereafter not be allowed to vote in Utah unless they were naturalized before this decision was rendered. The next question which is likely to come before the courts is whether Mormons who are already naturalized, or who are natives, may not be disfranchised by reason of their disloyal church attachments. By the new Constitution of Idaho Territory, under which she seeks (1890) admission into the Union, all Mormons are disfranchised, but the Supreme Court has yet to say whether the mere fact of a man's being a member of the Church of Latter Day Saints is in itself lawful ground for denying him the right of suffrage.

The decision of Judge Anderson will only prevent the voting of unnaturalized foreigners, and will weaken the political power of the Mormons only in a small degree. If, however, all Mormons could legally be disfranchised, it would shear off Mormon power from our body politic and hurl Mormonism over the precipice of its final doom. The Mormons were much alarmed at the decision of the court. *The Standard*, a Mormon daily paper of Ogden, said, December 1, 1889: —

"Until overturned by the action of a higher tribunal the decision will doubtless act as a bar to the admission to citizenship of aliens professing belief in Mormonism. It has a tremendous scope, and the responsibility taken by the court is one so appalling that it can not long remain unquestioned."

The uniform history of the Mormons is such as to justify the expectation that this decision will be practically nullified by the Mormons hereafter by aliens abstaining from a formal joining of the Mormon Church until after they have been naturalized. It may be expected that they will on one day deny under oath that they believe in the allegiance required by the Mormon Church, and the next day after receiving their naturalization papers readily take the disloyal oaths of the Endowment House.

The following are quotations from this important decision by Judge Anderson, which does him enduring honor : —

"Objection was made to the admission of John Moore and William J. Edgar upon the ground that they were members of the Mormon Church, and also because they had gone through the Endowment House of this church, and there had taken an oath or obligation incompatible with the oath of citizenship they would be required to take if admitted. The admission of the other applicants was objected to solely on the ground that by their own statements they were members of the Mormon Church, although they had gone through the Endowment House, and had not taken the oath usually administered there, nor, in fact, any other incompatible with citizenship.

"The claim is made by those who object to the admission to citizenship of these persons, that the Mormon Church is, and always has been, a treasonable organization in its teachings and its practices, hostile to the government of the United States, disobedient to its laws and seeking its overthrow, and that the oath administered to its members in the Endowment House binds them, under penalty of death, to implicit obedience in all things, temporal as well as spiritual, to the priesthood, and to avenge the death of the prophets Joseph and Hyrum Smith upon the government and people of the United States. . . . Those objecting to the right of these applicants to be admitted to citizenship introduced eleven witnesses, who had been members of the Church of Jesus Christ of Latter Day Saints, commonly called the Mormon Church. Several of these witnesses had held the position of bishop in the church, and all had gone through the Endowment House and participated in its ceremonies. The testimony of these witnesses is to the effect that every member of the church is expected to go through the Endowment House, and that nearly all do so; that marriages are usually solemnized there, and that those who are married elsewhere go through the endowment ceremonies at as early a date thereafter as practicable, in order that the marital relation shall continue throughout eternity. That these ceremonies occupy the greater part of a day, and include the taking of an oath, obligation, or covenant by all who receive their endowments, that they will avenge the blood of the prophets Joseph and Hyrum Smith upon the government of the United States, and will enjoin this obligation upon their children unto the third and fourth generations, and they will obey the priesthood in all things, and will never reveal the secrets of the Endowment House under the penalty of having their throats cut from ear to ear, their bowels torn out, and their hearts cut out of their bodies. The right arm is anointed that it may be strong to avenge the blood of the prophets. An undergarment, a sort of combination of shirt and drawers, called the endowment robe, is then put on and is to be worn ever after. On this robe, near the throat and over the heart, and in the region of the abdomen are certain marks or designs intended to remind the wearer of the penalties that will be inflicted in case of a violation of the oath, obligation, or covenant he or she has taken or made. . . . *The evidence establishes beyond any reasonable doubt that the endowment ceremonies are inconsistent with the oath an applicant for citizenship is required to take, and that the oaths, obligations, or covenants there made or entered into are incompatible with the obligations and duties of citizens of the United States.* The application of John Moore and Walter J. Edgar, both of whom were shown on the former examination to be members of the Mormon Church and to have gone through the Endowment House, are therefore denied.

"As to the objection made to the admission of the other applicants upon the ground solely of their being members of the Mormon Church, a large amount of evidence, mostly documentary, has been introduced. . . . Evidence was also introduced showing that the bishops' courts of the church exercise judicial functions to the extent of rendering judgments and annulling or modifying judgments rendered by the civil courts. . . . I think there can be no question but that the church claims and exercises the right to control its members in temporal as well as spiritual affairs."

"Among the prophecies of Joseph Smith it is said: 'And now I say unto you, as pertaining to my boarding-house which I have commanded you to build for the boarding of strangers. Let it be built unto my name. And now let the name of that house be called Nauvoo House. And they shall form a constitution whereby they may receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall not be permitted to receive over fifteen thousand dollars stock from any one man; and they shall not be permitted to receive any man as a stockholder in this house, except the same shall pay his stock into their hands at the time he receives stock.'[1]

"'And again I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave command that his farm should be sold.'[2]

"'And it is not meet that my servants, Newel K. Whitney and Sidney Gilbert, should sell their stores and their possessions here, for this is not wisdom.'[3]

"Brigham Young said in the tabernacle: 'You may say it is hard that I should dictate to you in your temporal affairs. Is it not my privilege to dictate to you?' Elder Wilford Woodruff said: 'Our president (Brigham) has frequently told us that we shall not separate the temporal from the spiritual, but they must go hand in hand together. And so it is.'[4]

"Referring to the right of the church to shed the blood of those who apostatized, Brigham Young, in an address delivered in the tabernacle, related a dream in which he met some apostates, and said: —

"'With that I took my large bowie-knife, that I used to wear as a bosom-pin at Nauvoo, and cut one of their throats from ear to ear, saying, "Go to hell across lots." The other one said: "You dare not serve me so." I instantly sprang at him, seized him by the hair of the head, and, bringing him down, sent him after his comrade. I then told them both if they would behave themselves they should yet live, but if they did not I would unjoint their necks. At this I awoke. I say rather than that the apostates should flourish here, I will unsheathe my bowie-knife and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line and righteousness to the plummet. [Voices generally, "Go it! Go it!"] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this and every good work.'"[1]

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[1] Doctrines and Covenants, p. 436. [2] Ibid. p. 241. [3] Ibid. p. 242.

[4] Journals and Discourses, vol. vi, p. 325.

Judge Anderson continues: —

"The evidence also shows that blood atonement is one of the doctrines of the church under which, for certain offences, the offender shall suffer death as the only means of atoning for his transgressions, and that any member of the church has the right to shed his blood. . . .

"An effort was made to show that the blood atonement, as preached by Brigham Young and Jedediah Grant, is not now the doctrine of the church, and a pamphlet containing an address on this subject by Elder Charles W. Penrose, in October, 1884, was offered in evidence; but in this pamphlet Mr. Penrose sustains the doctrine of blood atonement as preached by Brigham Young and President Grant. He says: 'And yet there are sins which men commit for which they can not receive any benefit through the shedding of Christ's blood. Is that a true doctrine? It is true, if the Bible is true. That is Bible doctrine.' . . .

"'Do we need the same language now? I hope not; *but if there was any need for it, it would be just as applicable now as then.*'

"And again, on page 43, he uses the following language: 'After baptized persons have made sacred covenants with God and then commit deadly sins, the only atonement they can make is the shedding of their blood. At the same time, *because of the laws of the land and the prejudice of the nation*, and the ignorance of the world, *this law can not be carried out, but when the time comes that the law of God shall be in full force upon the earth, then this penalty will be inflicted* for those crimes committed by persons under covenant not to commit them.' . . .

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[1] Journals and Discourses, vol. i, p. 81.

"As to the feeling of the members of the Mormon Church toward the government of the United States, the evidence discloses a condition of things greatly to be deplored. . . .

"Whether such language as the above instigated the Mountain Meadows Massacre, or whether that horrible butchery was done by direct command of Brigham Young, will probably never be known. . . .

"Counsel for applicants, however, contend that the feelings of the people of the Mormon Church towards the government have undergone a change, and that in latter years the former feeling of hostility has disappeared or become greatly modified. The evidence, however, does not sustain this claim. In January, 1877, at the dedication of the St. George Temple, Wilford Woodruff, who is now president of the church, prayed for the destruction of the government. . . .

"In May, 1879, one Miles was on trial in this court for polygamy. Daniel H. Wells, one of the presidents of the church, was duly called as a witness, and on refusing to answer a question propounded to him concerning the records of marriages in the Endowment House, was committed to prison for contempt of court. On being released, a procession, variously estimated by the witnesses at from two thousand to ten thousand Mormon people, headed by the city council and fire department, escorted him from the prison through the streets of the city to the tabernacle, where a meeting of eight thousand or ten thousand people was held, and speeches were made endorsing his conduct. As the procession moved up Main Street, the American flag was dragged in the dust, and a large banner was carried by little girls on which were inscribed the words, 'We will uphold polygamy.' As the procession passed the building where the district court was being held, the people gave vent to their feelings by hooting and jeering and hissing. At the meeting in the tabernacle, banners were numerous, on which were inscribed such sentiments as the following: —

"'Better the penitentiary for faithfulness in this world than the "prison-house" for perjury in the next.' 'The women of Utah uphold polygamy.'

"On the Fourth of July, 1885, the flags were displayed at half-mast by the Mormons in this city at the city hall, at the county court-house, at the office of *The Deseret News*, at the Gardo House, at the Mormon coöperative store building, and other places. Counsel for applicants claim that this demonstration was not intended as an insult to the government nor to its flag, but as a sign of mourning because of the unjust laws against polygamy, and the acts of the officers of the government in enforcing them. But the evidence fails to show that crape or any other emblem of sorrow was displayed in any manner, and there can be no question but that the half-masting of the flags was intended to be, as it is understood by those who witnessed it, an insult to the national authority.

"The evidence shows that the church has, in the most determined manner and with all the means at its command, opposed the enforcement of the laws of the United States against polygamy and unlawful cohabitation, while polygamy has been constantly preached as a cardinal doctrine of the church. . . . When men have been convicted for violating these laws, and the Court has offered to suspend sentence or inflict a light penalty if the offenders would promise to obey the laws in the future, they have almost invariably refused to make any promise whatever. It has been a common custom among the Mormon people, ever since the enforcement of these laws began, when one of their number has been convicted and sentenced to imprisonment for violating the law, to give him a reception on his return home and honor him in every way possible, while those who have promised obedience to the laws have been ostracized and held up to the public execration and scorn. To suffer fine and imprisonment for violating the law, or for 'living his religion,' as they usually term it, is deemed by them as worthy of all praise, and will, as their leaders teach, result in the exaltation in the life to come of him who thus proves the sincerity of his faith.

"It is claimed by counsel for applicants, and some evidence was introduced tending to show that in the Doctrine and Covenants and other church publications obedience to the laws of the land is taught, and also that the Constitution of the United States is an inspired instrument; but the evidence discloses that the reason the Constitution of the United States is considered an inspired instrument is that it is construed by Mormons to prohibit the passing of any law against polygamy, and all such laws are considered by them as in violation of the Constitution. As to their teaching obedience to the laws of the land, it is only taught in general terms. During the ten days this investigation lasted, not a word of evidence was introduced or offered showing that any preacher or teacher of the church ever, in a single instance, advised obedience to the laws against polygamy. On the contrary, the evidence in this case and the whole history of the Mormon Church in Utah shows that it has persistently refused obedience to at least a portion of the laws of the government, has insulted and driven United States officers from the territory, has denied the authority of the United States to pass laws prohibiting polygamy as an unwarranted interference with their religion, and generally has antagonized and denounced the government in almost every possible way. Undoubtedly there are many members of this church who feel friendly to the government, and would gladly break the shackles that bind them to the Mormon priesthood if they felt that they dare do so; but with an organization the most thorough that can be imagined, which can be wielded against them, they remain in the church rather than take the risk of financial ruin and social ostracism.

"The Mormon Church teaches, first, That it is the actual and veritable kingdom of God on earth, not in its fullness, because Christ has not yet come to rule in person, but for the present he rules through the priesthood of the church, who are his vicegerents on earth.

"Second, That this kingdom is both a temporal and spiritual kingdom, and should rightfully control and is entitled to the highest allegiance of men in all their affairs.

"Third, That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person.

"Fourth, That the doctrine of 'blood atonement' is of God, and that under it certain sins which the blood of Christ can not atone for may be remitted by shedding the blood of the transgressor.

"Fifth, That polygamy is a command of God which if a member obeys he will be exalted in the future life above those who do not.

"Sixth, That the Congress of the United States has no right under the Constitution to pass any law in any manner interfering with the practices of the Mormon religion, and that the Acts of Congress against polygamy and disfranchising those who practice it are unwarrantable interferences with their religion.

"Can men be made true and loyal citizens by such teachings, or are they likely to remain so, surrounded by such influences? Will men become attached to the principles of the Constitution of the United States when they hear the government constantly denounced as tyrannical and oppressive? It would be as unreasonable to expect such a result as it would be to expect to gather grapes from thorns, or figs from thistles.

"It has always been, and still is, the policy of this government to encourage aliens who, in good faith, come to reside in this country, to become citizens; but when a man of foreign birth comes here and joins an organization, though professedly religious, which requires of him an allegiance paramount to his allegiance to the government, an organization that impiously and blasphemously claims to be the kingdom of God, to control its members under his immediate direction, and yet teaches and practices a system of morals shocking to Christian people everywhere, and under which the marriage of a man to two or more sisters, or to a mother and daughter, is sanctioned, an organization that sanctions blood atonement as a means of grace, and murder as a penalty for revealing the secrets of its ceremonies, and which, for more than half a century, has refused to acknowledge the supremacy of the United States or render obedience to its laws, it is time for the courts to pause and inquire whether such applicant should be admitted to citizenship.

"The evidence in this case establishes unquestionably that the teachings, practices, and aims of the Mormon Church are antagonistic to the government of the United States, utterly subversive of good morals and the well-being of society, and that its members are animated by a feeling of hostility towards the government and its laws, and therefore an alien who is a member of said church is not a fit person to be made a citizen of the United States.

"The applications of Fred W. Miller *et al.*, to become citizens, are therefore denied.

"(Signed) THOMAS J. ANDERSON,
"Associate Justice Supreme Court and Acting Judge Third Judicial District."

According to their usual mendacity the Mormons promptly denied the points made against them in Judge Anderson's decision.

"Wilfred Woodruff, George Q. Cannon, and Joseph F. Smith, apostles of the Mormon Church, have issued another manifesto unqualifiedly denying all charges made against the church in the recent hearing before Judge Anderson.

"So far as any doctrine or teaching of the church being hostile to the United States government, members of the church are under divine command to revere the Constitution as a heaven-inspired instrument, and obey as supreme all laws made in pursuance of its provisions."[1]

The thin veil behind which this denial hides is that the Mormons claim that the Constitution of the United States gives them liberty to practice polygamy, and that laws against it are not "made in pursuance" of the Constitution.

"These revelations only make more certain what has long been believed, that the Mormon Church, root and branch, would, if left to itself, drain out the very life of the Republic. How much longer shall it have any foothold upon American soil?"[2]

CHAPTER XVII.

SHALL UTAH BECOME A STATE?

SHOULD Utah be admitted into the Union as a state while under the political control of the Mormons? *Never!* Because: —

1. The Mormons are not loyal to the United States.

2. Utah's shameful moral condition makes her utterly unfit to be received into the family circle of states. The states already in the Union are not bound to receive such a stream of immorality into intimate relations, nor to share state privileges with a heathenish and disloyal hierarchy.

3. As a state Utah would be independent of the United States in most state matters, and could go on

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[1] Associated Press despatch from Salt Lake City, December 13, 1889.

[2] The Congregationalist, Boston.

perpetuating the rule of the Mormon priesthood and continue the prevailing peculiar and vicious social relations, while the other states would be powerless to interfere.

4. While Utah remains in a territorial condition, the United States can, to some extent, control the legislation for the territory and enforce obedience to the laws.

Let Utah remain a territory until a clear majority of her citizens are thoroughly loyal and are not upholding a social system which is a disgrace to the human race.

The Mormon problem is one which is very difficult to deal with in all its phases because of the great power of the Mormon Church. The sources of this power are its *organization*, its *missionary methods*, and its *financial system.* To these may be added, in Utah, its isolation and protection by mountains. Its civil, religious, and military power have constantly been under-estimated. It is church and state, both in one, and the most compact organization in the world. All its power operates as a unit. At this point it has so far been unconquerable. The one hundred and fifty thousand Mormons in Utah are *an absolute unit* in all matters, civil or religious. They are a unit in belief; a unit in sustaining polygamy; a unit in disobeying and obstructing the execution of the laws of Congress; a unit in obeying the priesthood; a unit in voting the ticket nominated by the priesthood; a unit in hating all mankind, and especially the people of the United States; and a unit in falsifying, fighting, or suffering for their "religion." Among Mormons there are no discussions in religion or politics, no opinions, no variety of view, but only iron-clad obedience. The ballot-box is a farce.

At the elections in 1889, a very few Mormons — perhaps one hundred and forty — had the courage to vote against the desire of the church. There is one ray of hope in this fact.

It is no easy task to confront and defeat, or even to frustrate, the designs of such a united power, and especially one that is so utterly unscrupulous in its methods. At every period of her history the Mormon Church has not hesitated, in order to accomplish her purposes, to resort to deception, falsehood, perjury, open murder, midnight assassination, treason, or war.

Five times the Mormons have sought to get Utah admitted as a state. The independence of statehood is a boon they have long sought after.

The Mormon scheme to secure statehood in 1887–88 possessed very peculiar features. Despairing of success in getting Utah into the Union until the people of the United States could be led to believe that they had abandoned polygamy, they adopted, through the aid of eastern attorneys, the following deceptive program: —

That there should be in Utah a cessation of disloyal speeches and hostility to the execution of the laws while the question of statehood should be pending in Congress.

That it should be generally published that the Mormons were becoming better people, and that the young Mormons were opposed to polygamy. Simultaneously there began to appear in all parts of the country newspaper articles, professedly from Utah, saying that Utah morals were much improved and that the young Mormons had taken control of affairs there, and that a better day had dawned for that territory.

That a territorial convention should adopt a constitution containing a clause professedly prohibiting polygamy.

That an amendment to the Constitution of the United

States should be proposed in Congress prohibiting polygamy.

This program the Mormons proceeded to carry out in every detail. Its failure to deceive Congress and the country was probably the most bitter disappointment that has yet overtaken them.

That all the leading features of this scheme were deceptive will appear from the following facts: —

They professed to abolish polygamy in their proposed constitution in the following provision: "Section 12. Bigamy and polygamy, being considered incompatible with 'a republican form of government,' each of them is hereby forbidden and declared a misdemeanor."

The professed abandonment of polygamy was a mere political trick. The Mormons were utterly insincere. Had Utah been admitted into the Union with this clause in her constitution, it would have been wholly inoperative in fact as against polygamy, but would have shielded, strengthened, and perpetuated it.

So suddenly was this game for admission as a state begun that the call for delegates to a constitutional convention was issued June 16, 1887, the delegates chosen June 25, and the convention assembled June 30, *all within fourteen days*, without the least foregoing suggestion or discussion of so important a matter. The non-Mormons saw the trick and abstained from the whole proceeding, and were a unit against the admission of the territory into the Union. The whole scheme was rapidly carried through by the peremptory edict of the Mormon priesthood.

"Up to the close of the day which preceded the adoption of the proposed constitution there had not been given the slightest evidence in the press, the pulpit (which is supreme with the Mormon people), or by any act of the Mormon people, that any one had changed his views or intentions with respect to polygamy and its practice."[1]

The Mormons have *not shown* in any other respect the *least disposition to really abandon polygamy.* They still hold it as a part of their religion, denounce its punishment as persecution, and, as a solid unit, seek by deception and perjury to defeat the execution of the law against it; they brand as traitors those who promise the court to obey the law in the future; those who are on trial prefer the penitentiary to even a professed abandonment of polygamy; and those who come from the penitentiary after serving out their sentences for polygamy are given public receptions as heroes and martyrs. *All* Mormons, whether polygamists or not, are a unit in thus deceiving, falsifying, or suffering in defence of polygamy. If they are ready to abandon polygamy, why do they not openly say so and do so?

Notice that in the above-quoted section they do not say that polygamy *is* "incompatible with a republican form of government," or with good morals, or with *their belief*, but "being considered" (that is, by others) "incompatible," etc. Between the lines it clearly reads thus: "Whereas Utah can not be admitted into the Union without a professed renouncement of polygamy, therefore we profess to renounce."

It is evident that if Utah were admitted while under the control of the Mormons with this constitution, polygamy would then henceforth exist in Utah "*only in fact and not in name.*"[2]

But we are not left to any inference or argument on this point. *The Deseret News*, the official Mormon organ at Salt Lake City, a few days after the adoption of the above section, on August 2, 1887, said: —

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[1] Report of the Utah Commission for 1888.

[2] Mark Twain.

"We wish it to be understood that neither *The Deseret News* nor the constitutional convention has affirmed that 'polygamy is incompatible with a republican or any other form of government.' It is stated in the constitution that is *so* '*considered*.' We have never admitted, in all the controversy of years on this question, that polygamy was 'incompatible with a republican form of government.' The conceit was not ours."

In an address to polygamous Mormons, President John Taylor himself, before his death, said: —

"We will stand by our covenants, and the Constitution of the United States will bear us out in it. Among other things, that instrument says that 'Congress shall make no law impairing the validity of contracts.' You have contracted to be united with your wives in time and in eternity, and it would not do for us to break a constitutional law. Others may do it, but we can not."

All Mormons were a unit in this matter. "While all Mormons did not enter into polygamy, *all believed it right as a divine revelation, and upheld it in those who chose to enter into the relation. . . . The entire membership have been a unit in aiding and abetting the offenders* in their obstructive course, and in escaping the penalty of their crimes."[1]

A hint of what the Mormons would do if Utah were a state under their control can be got from their action in Ogden in 1889 after that city elected an anti-Mormon justice of the peace. Three days afterward the Mormon county court abolished that justice's district, created four new ones, and appointed four Mormon justices. The probate judge of Beaver County, Utah, has always been a Mormon, and had a salary of two hundred dollars a year allowed by the county court.

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[1] Report of the Utah Commission for 1887.

"Congress having lately by law provided for the appointment of the probate judges by the President of the United States, and the President having appointed a non-Mormon as probate judge for Beaver County, immediately after his appointment *the Mormon county court met and reduced his salary to five dollars per annum.*"[1]

The abiding conviction and determination of the Mormons were expressed at a general conference of their church in 1885, at which they declared: "One of the doctrines so revealed [that is, from God] is plural marriage. This is a vital part of our religion, the decision of the courts to the contrary notwithstanding."

As to any supposed change of mind among the Mormons, or any different view among young Mormons, the report of the Utah Commission (October, 1887) says: "The [Mormon] people are very tenacious of what they claim to be their rights, and *have never yielded a point.* They stand to-day where they stood when they first entered the territory."

In October, 1887, out of forty-four Mormon jurors summoned into the district court in Salt Lake City, seven were excused, twelve took the oath, and *twenty-five refused to take the oath because it made them promise to obey the laws against polygamy in future.* The daily papers then pointed out how clearly this showed their insincerity in the proposed constitution abolishing polygamy, and, lest this should damage their prospects for statehood, *the next day every Mormon juror took the oath.* The unchanged hostility to that law, the deception, perjury, and servility which these facts show, are almost incredible. It is the uniform practice of Judge Zane, before sentencing polygamists, to offer substantial pardon to them if they will promise to obey the law in the future; but the court records show that out of sixty-one convictions recently for unlawful cohabitation, *forty-eight refused to promise and preferred to go to the penitentiary.* This illustrates clearly what is to be expected in case the Mormons should be allowed to rule over themselves by admitting Utah as a state.

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[1] Report of the Utah Commission for 1889.

An old resident of Utah, who knows whereof he speaks, says: "Were Utah now to be admitted into the Union as a state, it would not be a *state* as contemplated by the Constitution; *it would simply be a gigantic church organization endowed with state powers.* Every one who knows anything about the working of this church organization knows that at elections everything is cut and dried for the people beforehand by the priesthood. There are serious objections to a union of church and state, but it is still worse when it is all church and no state, as heretofore in Utah. Delegate Caine says in Congress that not more than three per cent of the Mormon people subscribe to or practice polygamy. This is not true; there are not three per cent of the Mormon Church but who do subscribe to it as a divine institution, none of whom, if placed on a jury (and left free to act), would ever convict for that offence; for they all aid and abet and encourage it if they do not practice it. It is a church of polygamists."[1]

From the mountains of evidence to the contrary, no one can believe that the Mormons would ever, of their own choice, punish polygamists. There can be no doubt whatever but that the provision in their constitution prohibiting polygamy *would be a dead letter in Utah.* By an overwhelming majority Utah is under the control of the Mormons. As a state, judges, grand and petit juries, sheriffs and legislators, would all be Mormons; and who would then indict polygamists? Who prosecute or convict, or sentence or imprison them, whatever the constitution might say?

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[1] The Salt Lake Tribune, January 27, 1888.

Some suppose that an amendment to the Constitution of the United States, prohibiting polygamy, would effectually destroy it even under statehood. Even this would have very little effect while the population of Utah is overwhelmingly Mormon; the people would obstruct the execution of any United States law against polygamy and make such a constitutional provision of no practical effect.

Some of the women's Christian missionary societies of the country circulated petitions against the admission of Utah into the Union as a state, and in 1888 presented to the United States Senate a petition containing one hundred and two thousand names.

The Mormons labored long and desperately to win statehood under this scheme. They kept a lobby from Utah in Washington, and employed several eastern attorneys. Arguments were made for and against admission, before the Committee on Territories of the United States Senate.[1] They were defeated. On March 26, 1888, that committee reported unanimously against the admission of Utah.

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[1] United States Senate Documents, 1888: "Admission of Utah;" arguments in favor by Franklin S. Richards, of Utah, pp. 1–36, 136–162; by Hon. J. E. McDonald, of Indiana, p. 37; by Hon. J. M. Wilson, of Ohio, p. 58. Arguments against admission by R. N. Baskin, Esq., of Utah, p. 81; by Rev. M. W. Montgomery, of Minneapolis, p. 163.

The impression is common that if polygamy were abandoned. Mormonism would be destroyed. On the contrary, polygamy is only one of the symptoms of Mormonism, although often erroneously supposed to be an essential part of the system. Mormonism had grown strong before polygamy was engrafted upon it. The plural-wife system was the base afterthought of its founder. Should polygamy be actually abandoned by the Mormons its chief elements of strength would yet remain. Its heathenish doctrines, its priestly rule, its propagating missionary methods, its grasping financial system, and its unequaled organization would continue to carry it forward. When all other means have failed to secure statehood for Utah, we may not be surprised to hear that the Mormons have received a "revelation" to give up polygamy since "the world is not yet ready for it," etc. But with the history of the Mormons open to the world, such a pretence will not succeed in hoodwinking Congress or the people.

A United States senator has asked: "Is the power of the Mormon Church anything more than the power of the majority?"[1] The answer is that the political power of the Mormon Church in Utah has no majority nor minority parties in it. It is simply a one-man power; and that one man is the head of the church. He, and two or three others whom he may choose to consult, rule over all Mormons with despotic sway in all things — political, temporal, and religious.

"In the Mormon polity established and governing the people of this territory since its settlement, the unity of the church and state has been perfect and indissoluble."[2]

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[1] United States Senate Documents, Admission of Utah, p. 169.

[2] Report of Governor West, 1888.

Brigham Young said: "Our ecclesiastical government is the government of heaven, and incorporates all governments on earth; it is the fountain, the main spring, the source of all light and power and government that ever did or can exist; it circumscribes the governments of this world."

The Salt Lake Tribune says: "*There is not an instance on record where a Mormon has dared to 'disobey counsel,' that he has not felt the vengeance of the church at once.* From Brigham Young down, the claim of the right to absolutely rule the people has been insisted upon, and any rebellion from that rule has meant bankruptcy, ostracism, and often much worse things.

"There has not been a moment of time since the Mormon people first landed in Utah that they have not given their highest allegiance to some other power than the government of the United States.

"The Mormons are not Americans. Their real allegiance is not to the government of the United States. They do not believe in self-government. They are the willing subjects of a king, and they make him their Supreme Court by which every law of the United States is construed, and whatever whim he takes, that whim becomes their law.

"They have not prepared their rank and file to be intelligent citizens of a republic; rather they have taught them from the cradle up that the government of the Republic was an unlawful one which they or their children must overthrow."

Brigham Young openly rejoiced at the news of Lincoln's assassination, and publicly said that the Presidents of the United States would be his boot-blacks in the next world. The ill-concealed joy of the Mormon organ, *The Deseret*

News, at the anarchist outbreaks is evident; and the half-masting of the United States flags on Mormon public buildings on the Fourth of July, 1885, will not soon be forgotten.

The disgraceful laxity of the United States in dealing with the Mormons during their forty years of growth in a territory wholly under the control of Congress is sharply turned against Congress by George Ticknor Curtis, who is said to have long been an attorney for the Mormons. In an argument in favor of giving statehood to Utah, he says: —

"Utah was organized into a territory by an act of Congress passed in 1850; and then occurred, if not a direct sanction of polygamy, what was, at least, a marked manifestation of public indifference about it. Brigham Young, the civil and religious leader of the Mormons, was made by the government of the United States territorial governor, and he held the office for seven years. He did not seek it; it was offered to him, and he accepted it. Every well-informed person in the United States knew that he had numerous wives, and numerous families of children by his several wives. The government could just as well have sent a non-Mormon to be governor; but Brigham Young was selected because it was assumed that his people were to be a community by themselves, and because the people of the United States did not care enough about polygamy to take any public action against it. This torpor and indifference continued for a period of fifteen years, during which plural marriages were greatly multiplied in Utah. . . .

"I fearlessly assert that the toleration extended to polygamy from 1847 to 1862, and from 1862 to 1882, imposed on the people and government of the United

States a duty to shape their policy very differently from the mode which has been lately followed."[1]

The argument is this: An old thief who has long escaped punishment by his own cunning and by the inefficiency of the police has therefore a right to continue his crimes unmolested, and also to be admitted into respectable society.

The Mormons present three arguments why they should be allowed to continue their "wallowing in the mire":—

1. We are not guilty of practicing polygamy.
2. People should be left free in matters of conscience; polygamy is a part of our religion.
3. Since we have practiced polygamy for many years in violation of the laws, we should therefore be permitted to continue.

This argument is equal to that offered in the famous kettle case, wherein a man was sued by a neighbor for having cracked a large iron kettle which he had borrowed. At the trial he defended himself by setting up three pleas, namely:—

1. That he never had the kettle.
2. That it was cracked when he got it.
3. That it was whole when he took it home.

It may be that the American people and Congress will not hereafter give the Mormon attorneys an opportunity to make a plea so humiliating to our country.

"Standing face to face with the law, the leaders *and their obedient followers* have made no concession to its supremacy, and the issue is squarely maintained between assumed revelations and the laws of the land."[2]

In an official letter to the church, dated October 6,

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[1] The Forum, November, 1888.

[2] Report of the Utah Commission for 1887.

1886, and signed by the first presidency, John Taylor, and George Q. Cannon, it was said: —

"The brethren are now lingering in prison for declining to repudiate their wives. It is well known that every one of them would have escaped the penalties of the law if they would but promise to obey the law in the future as construed by the courts. They would not make a promise which they did not intend to keep."

In view of the punishments inflicted upon the Mormons for violating the laws against polygamy and unlawful cohabitation, *The Deseret News* (September 4, 1886) says: —

"*What change has been wrought in the faith of the Latter Day Saints in regard to the principle of plural marriage*, persecuted as they have been of late, ostensibly on this account, but really for political reasons? We answer, *None whatever*, except to increase their faith therein."

If Utah were admitted as a state, "how long would affairs remain even in their present condition? How long before the presidents, apostles, elders, and the priesthood generally would parade the streets at the heads of their harems? How long would any Gentile or non-Mormon be permitted to hold or exercise the duties of any office or place of trust in the territory? How long, indeed, until a system of boycotting, which the priesthood knows only too well how to institute and make thoroughly efficient, would be brought into active working order, and the Gentile element, with its advanced civilization, its trade and its traffic, be driven from the territory, and the Mormon theocracy be made supreme?"[1]

One of the best informed men in Utah, who has resided there for many years, writes under date of January 4, 1888: "I believe that the admission of Utah into the Union as a state at this time would culminate in bloodshed in less than one year after the passage of such a bill. Some of us out here begin to feel like resting on our oars for very weariness in this conflict. But the hardy miners in Utah are beginning to talk of letting the Mormons have their way, if Congress and the Executive shall prove recreant and make Utah a state, and of meeting the crisis *that will come* at the point of the bayonet. My extensive acquaintance with the miners and with the old Union and Confederate soldiers enables me to judge correctly of the growing determination in this direction. Such is the feeling between the loyal and disloyal elements here, that if a conflict comes it will be a most vindictive one."

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[1] Report of the Utah Commission for 1889.

In the burning language of one of Utah's loyal citizens: "Little as the masses believe it now, there will come a time, if this monster in Utah is left to grow, when there will be another call for volunteers and for money; and, as before, tens of thousands of brave young men will go away, never to return; as before, there will be an enormous debt incurred; as before, the country will be hillocked with graves, and the whole land will be moistened with the rain of women's tears."[1]

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[1] C. C. Goodwin, in Harper's Magazine.

CHAPTER XVIII.

THE OUTLOOK. — PAST MIDNIGHT IN UTAH. — ATTITUDE OF THE MORMONS. — SCHOOLS AND CHURCHES. — WHAT OUGHT CONGRESS TO DO FOR UTAH? — WHAT CAN CITIZENS DO?

IN 1880 the population of Utah was 143,962, of whom 43,993 were foreign born, and 80,841 were born in Utah. Since 1880 (to October, 1889), the foreign-born population has increased by Mormon immigration 16,094.[1] The estimated population in 1889 was 230,000.[2] The number of votes cast in Utah at the election for members of the legislative assembly in August, 1889, was as follows:[3]

Mormon votes	14,192
Gentile ,,	6,054
Scattering ,,	66
Total	20,312

The number of registered voters in 1889 was, however, 31,201.[4]

There are no free *public* schools in Utah except in the few places under Gentile control. The Commissioner of Public Schools is a non-Mormon, but Congress has given him so little power that he can not exercise much influence on the management of the schools. He has no voice in selecting the school-teachers, and hence, out of about four hundred school districts in that territory, about ninety per cent of the teachers are Mormons.

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[1] Report of Governor A. L. Thomas, 1889.

[2] Ibid.

[3] Ibid.

[4] Report of the Utah Commission for 1889.

The total number of children in Utah, July 1, 1888, between the ages of six and eighteen years, was 54,953; children of Mormon parents, 47,371; children of non-Mormon parents, 7,582. There is a general tax for school purposes and a special tax upon parents who send children to the public schools. Less than two per cent of the children of non-Mormon parents attend the public (that is, Mormon) schools, and only four per cent of the children of Mormon parents attend their own Mormon public schools; making a total attendance on the public schools of less than six per cent. of the children of school age in that territory. These Mormon schools are of low grade, and are kept open only a small portion of the year. Several religious denominations maintain in many places in Utah free Christian schools of a high grade, and this competition has improved the quality and lengthened the terms of the Mormon schools.

Some of the Mormons have what may be termed "polygamous schools." There is one such ten miles out from Salt Lake City called "Mr. Sessions' school." Mr. Sessions has had a large number of wives and is said to have above fifty children. This is his private school for his own "select" family circle. Upon a certain day in November, 1887, there were thirty-four children present who were, the teacher said, the children and grandchildren of Mr. Sessions. This teacher was quite illiterate.

The irresistible and permanent forces at work in Utah for its renovation are the missionary schools and Christian churches. Under the intolerant rule of Brigham Young the pioneer missionaries took their lives in their hands. The Sunday-school superintendent of the Congregational mission was assassinated upon the streets of Salt Lake City; a Presbyterian missionary was repeatedly threatened with the loss of his life, while the Methodist and Episcopalian and all other early missionaries were necessarily the stuff of which martyrs are made. At first the Mormons could best be reached through *free* schools for their children. The schools were followed with religious services, and later with preaching. So much progress has thus been made by the teacher and missionary that for several years past the whole territory has been open to the preaching of the gospel.

There are heroes and heroines in these latter days among the Christian missionary workers in Utah. No foreign missionary service requires a more self-sacrificing spirit. The laborer in Utah has peculiar burdens which are found in no other field: he is isolated from congenial society; the vulgarities and profanity of Mormons and their children surround families with injurious influences; and a moral miasma exists in the whole social atmosphere which must be experienced to be understood. The delusion and immoralities against which they labor yield slowly to the disintegrating influences of the gospel. One great burden is the strained, unnatural tension in society in the relations between the Mormons and non-Mormons. Mutual suspicion exists. To be fully appreciated this must be felt by long residence in Utah. The Mormon people hate Gentile contact at every point. They cordially hate all Gentiles, as a whole and in detail. A Mormon never employs a Gentile, except he be an attorney. A Mormon woman stands aloof from and never calls first upon her Gentile neighbor, and makes her return calls brief and few. While there are exceptions to all these statements, yet the rule holds that Mormons "have no dealings with" Gentiles. When a United States marshal visits a village and arrests a polygamist, or the United

States Court sends one such to the penitentiary, the whole Mormon community is embittered with anger, and sullen toward the Gentile missionary, or isolated lady teachers, who are devoting their lives to benefit these same Mormons. This state of society makes the missionary service very difficult and wearing upon the nerves and spirits.

The missionary societies begin their schools thus: A lady teacher arrives at some Mormon town an entire stranger. After engaging board in a Mormon family and renting such a room as can be found for a school, she gives notice that she will open a *free* school.

The school is opened with perhaps only two or three, possibly half a dozen, small children. Not infrequently the opening is much less auspicious. In one case the courageous young lady patiently passed the slow hours of five days in her solitary school-room, and not one pupil had yet appeared. Going to the post-office that evening, the postmaster, a Mormon, asked how her school was prospering. With starting tears she told him the truth. Apparently out of pity at first, he began to send his own children, and the school was soon full to overflowing. In other instances, one, two, and sometimes more, days have passed with an empty school-room before any of the Mormons, however poor, would dare to risk their children in a school taught by a Gentile. For the first few days the children are closely questioned upon reaching home in the evening about what the teacher taught them, and especially whether she said anything about Mormonism. Finding that she is not attacking their faith and that she is a very kind and skillful teacher, confidence is soon established, and the school fills up and goes forward peacefully. The Mormon leaders often oppose these schools, and in some instances have preached against them.

The different denominations had, in Utah, for the year ending June 30, 1889, the following schools:[1]

Denomination.	1889.			1888.		
	No. of Schools.	No. of Teachers.	No. of Pupils.	No. of Schools.	No. of Teachers.	No. of Pupils.
Baptist	2	3	150	2	3	140
Catholic	6	50	900	7	50	1,000
Congregational	24	48	2,490	22	38	1,883
Methodist	21	35	1,396	20	61	1,649
Presbyterian	32	62	2,150	33	61	1,925
Protestant Episcopal	6	27	800	5	22	800
Swedish Lutheran	2	5	75	1	3	45
Total	93	230	7,961	90	238	7,442

"Of the 2,490 scholars enrolled in the Congregational schools, 1,035 were the children of Mormon parents; of the 1,396 scholars enrolled in the Methodist schools, 291 were the children of Mormon parents."[2]

Twelve or fifteen of these schools are academies, but most of them correspond to the primary public schools in the States.

The success of these Christian schools, and the fear that Congress may place all the public schools of the territory under the control of anti-Mormons, have led the Mormons to begin private church schools.

A leading Mormon recently said: —

"Those who are not of us are becoming numerous and wealthy in our midst, and they are obtaining control of our schools. We must therefore establish schools where our youth can be taught by, and made, Latter Day Saints."

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[1] Report of the Governor of Utah, 1889. [2] Ibid.

The president of the church also wrote, June 8, 1888: —

"We should have schools where the Bible, the Book of Mormon, and the Book of Doctrines and Covenants can be used as text-books, and where the principles of our religion may form part of the teachings of the schools."

The report of Governor A. L. Thomas of Utah, for 1889, says: "The Mormon people, with almost entire unanimity, are quietly preparing for denominational schools, in which their children may be taught Mormon theology in addition to the ordinary branches of education.

"It is very plain that the church has decided to take its place as an enemy of the public school system and the principles which are its foundation. The remedy for such an evil is obvious. Congress should at once place the control of the public schools in the hands of those who are disposed to be friendly to the public school system."

The number of Christian ministers and churches in Utah on June 1, 1888, was as follows:[1]

Denomination.	Number of Churches.	Number of Ministers.
Baptist	2	3
Catholic	6	8
Congregational	5	11
Methodist	25	58
Presbyterian	15	18
Protestant Episcopal	7	5
Swedish Lutheran	4	4
Total	64	107

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[1] Report of the Utah Commission for 1888.

These churches, as the schools, are reaching the people who have been Mormons. Some churches have very few members who have been reared in Mormonism; others have a membership almost wholly coming from Mormon sources; and generally a very large per cent have come out from such influences. Some Christian churches have in their membership grandchildren of Brigham Young and of other old-time Mormon leaders.

These religious denominations are expending about two hundred and fifty thousand dollars annually to carry on these missionary schools and churches in Utah.

The Christian sentiment of the people of this country has all along been far in advance of Congress in its determination to drive Mormonism from our body politic. Knowing that "the gospel of Christ is the power of God," they have never doubted their ability to supplant the Utah Evil with a Christian society. After waiting twenty years for Congress to take some decisive steps against this unlawful monster, the churches began to send missionaries to begin the task which the government had so long neglected. Missionaries began their work in Salt Lake City in 1865, nine years before the Poland bill became a law, and seventeen years before the passage of the Edmunds law. The military and legislative arms of the government should first have made Utah a safe place for Christian men and women to do missionary service in. But Congress moved with amazing slowness toward any effective legislation.

A very discouraging fact in missionary work in Utah is that nearly all Mormons when they give up Mormonism become atheists. This is the case to so great an extent as to be practically universal. They have been taught to regard the "revelations" of Joseph Smith as of higher authority than the Bible, and when they give up these they declare that they are "done with all religions."

"At the Mormon annual conference held in Provo, Utah, April 4–8, 1886, one of the leading speakers confessed with a sad heart that *one third of all the boys and young men in Utah between fifteen and thirty years of age were infidels.*"[1]

No braver people or better citizens ever stood in the front ranks of an army in battle than the non-Mormon, or "Gentile," people of Utah. For many years they have borne the brunt of battle in this struggle with Mormonism. To do so requires courage of a higher and more enduring quality than to enlist in an army with banners.

There are nearly fifty thousand of these citizens; they are loyal and law-abiding; they are in Utah as proper, permanent residents; their homes, families, and business interests are there; most of them have resided there many years; they have done tenfold more to develop the material interests of the territory than the Mormons have; and they are above the average in intelligence. Take a single example: one academy in Salt Lake City has, among its trustees, fourteen men who are residents of Utah; of these, eight are members of a Christian church; eight were born in New England, and five in New York and Michigan; three are graduates of Amherst College; nine are literary men; four have been members of legislatures in the States; seven have held honorable positions in the United States army or in government service; *their average residence in Utah has been thirteen years.* Three hundred and fifty of these residents of Utah are the cultured missionaries and teachers of the several religious denominations.

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[1] The Mormon Problem, p. 134.

These non-Mormon citizens are at the focus-point of the contest between Mormonism and the United States. They are doing battle for their country, and for the whole country. And yet it is these citizens whom ex-United States Senator Joseph E. McDonald, of Indiana, an attorney for the Mormons, seeks to stigmatize as "a set of adventurers," in his efforts to break the force of their united opposition to admitting Utah as a state.

These loyal citizens call upon the people of the United States and upon Congress for aid in this conflict in which all the land is equally interested.

Ex-United States Attorney W. H. Dickson, of Salt Lake City, in his address to the Grand Army soldiers *en route* to California, said: "We daily feel that we need the support and assistance of the loyal citizens of the United States everywhere. We hope that on your return you will demand of Congress redress for the mighty evils that curse this territory."

No sketch of the Gentile forces seeking the renovation of Utah would be complete without noting the work of *The Salt Lake City Daily Tribune.* For many years it has exerted a wide-reaching influence for the emancipation of that territory from its peculiar curse. It is edited with conspicuous ability by Judge C. C. Goodwin, whose editorial style is remarkably original and beautiful. The country at large owes much to the managers of that newspaper for the signal courage and fidelity with which they have, through many dark years, kept alive and afloat in that territory the thoughts which cluster around the American flag, until it is already "past midnight in Utah," and the morning glow shines faintly over the mountains which gather about the Great Salt Lake.

Judge Charles S. Zane, of the United States Supreme

Court in Utah, deserves special honor for his patriotic services on the bench. Coming to the supreme bench in Utah with the new Edmunds law to administer, with no precedents to assist, and with multiplied obstacles surrounding the just operation of the courts by means of Mormon jurors and Mormon perjury, his clear vision of the great principles of law and his fearless courage at once lifted the court above its embarrassments and set in motion the first series of court trials in Utah which have shown to the Mormons that the United States government can and will enforce its own laws. A world-wide scattering and hiding of Mormon leaders and over nine hundred convictions of Mormon criminals are some of the results.

"His coming marked an epoch in the history of Utah. From the first day that he presided over his court here, the men who, up to his coming, had always believed in their ability to defeat certain of their country's laws began to lose faith in their charm. They realized that one was here that could never be coaxed, bribed, or intimidated, one who had no guide but duty, and who would follow the path marked out by duty whether it led upward to fortune and fame or down to defeat and despair.

"He was the Columbus that opened the way to the new Utah which is slowly coming into view, and his fame is secure, no matter what may come. He has humbly, faithfully, and bravely wrought a mighty work here; through the fiery furnace he walked and no smell of fire attached to his garments, and the light that shone down from his life has made Utah brighter."[1]

The facts that during the last two or three years many

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[1] The Salt Lake City Daily Tribune.

Mormons have been punished for their violations of United States laws, and that at the municipal elections in Salt Lake City and Ogden during 1889 the Gentiles came into political control of those cities, have led many to the hasty conclusion that "the Mormon problem is about solved." Some writers have gone so far as to say that "the Mormons are in full retreat."

Such a conclusion is not warranted by the facts. That desirable goal has not been reached; but, rather, it is yet many years in the future. Some encouraging progress has been made toward breaking the limbs and uprooting this long-lived Utah Evil, but many slow years will yet be stretched out before the American people can say, "The power of Mormonism is broken and the end of this wickedness is at hand."

Let us look at the actual facts. The organization of the Mormon Church remains intact. Its enormous income from tithing and its world-wide missionary operations move forward the same as in its palmiest days. The Mormons are substantially the unit in all things that they have always been.

The collection of the Mormon tithing tax is still pushed as vigorously as during the "Reign of Terror" under Brigham Young.

"The tithing yard is an institution that facilitates, so far as can be known, a petty jobbery of public plundering. It does an immense business; it receives as tithing everything produced in the territory, and this is disposed of in a variety of ways. If the city is doing any public work the poor laborer gets his pay in tithing orders. How this is settled for with the city we are not permitted to know. These orders are worth in money about fifty cents on the dollar, but are worth their full value for anything they have at the tithing yard. The poor in the different wards of the city are helped from this source on the bishop's order, the head church officials have an account there, and the main office has the appearance and magnitude of a bank.

"When the clerks at the 'coöp' are paid off, an official of the church goes along to get the tenth of the amount paid them, and up to the present year the employees of the Utah Central, Northern and Southern Railroads did the same. In every branch of the city government this tithing is collected, where money is paid, and so intimate are these relations that they confirm the suspicion of being the same institution. The heads of these many departments are filled with the heads of the church or their sons or their brothers or their uncles, beginning with the Young family in the best offices and going downward in regular order and degree. So born and bred are they to this state of things that they can't think it is possible to change it, but the indications are that the change will come, and what a change! — sufficient in Mexico to make a revolution."[1]

The Mormon Church has yielded none of its claims to supersede all churches and governments of the earth, and has abandoned not one of its peculiar doctrines. Even polygamy is none the less believed in and advocated. The Mormons openly say that if they practice it less it is only because they are compelled to obey laws against which they protest.

Only a very few transgressors, compared with the whole number, have yet been punished, and most of these convicted criminals have had punishments so light as to indicate that the laws and courts have been merely aiming to frighten the Mormons a little rather than to make them know once for all that *this wickedness must stop.* By the present laws their crimes are outlawed in three years; and when there is danger of arrest they go, for a time, to distant states or to foreign lands on a mission to gather new converts. From the beginning of the anti-polygamy laws in 1862 down to September 1, 1889, *only twenty-four persons had been convicted of polygamy.* The whole Mormon community still stands an undivided unit in obstructing the enforcement of the United States laws.

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[1] Salt Lake correspondence.

None of these facts indicates that the Mormons are defeated or changed, much less "in full retreat."

On the other hand, the Gentile forces in Utah increase by very slow degrees. At the election in 1889 for members of the legislative assembly of Utah, out of the thirty-six members only eight Gentiles were chosen; and the Gentiles had been having five members for some years previously. In twenty-one out of the twenty-four counties in Utah the Mormons are in a large majority; and in 256 of the 278 election precincts the Mormons were in full control in 1889.[1]

Almost insuperable obstacles in the way of the Gentiles gaining control of Utah exist in the Mormon ownership of the tillable lands and the water necessary to their irrigation, and their refusal to sell to Gentiles. Thus it comes about that nearly all the Gentiles in Utah reside in the cities and towns or in mining camps. "As a rule they do not own or occupy any of the agricultural lands, and are not engaged in agriculture. Nearly all the land under cultivation, and the water that can be used to irrigate it without great expense, are owned and appropriated by the Mormons, and as they hold and own the land and water, they hold and own Utah. The strict Mormons regard the invasion of Utah soil by Gentiles somewhat as the Crusaders regarded the occupancy of the Holy Land by the Saracens, and are advised by their leaders not to sell their lands to Gentiles."[1]

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[1] Report of Governor A. L. Thomas, 1889.

A very significant fact showing the undiminished strength and the propagandist spirit of the Mormons is seen in their colonizing in adjacent territories. They not only control Utah by an overwhelming majority, but are vigorous enough to send off large colonies with which to engraft their system upon the virgin territories lying in the Rocky Mountain range. A dying faith struggling at home against enormous odds does not overflow with vigorous young colonies for other territories. So strong have they already become in Idaho, that it is quite doubtful if that territory should yet be admitted into the Union as a state, lest the Mormon population, voting as a unit, be a balance of power sufficient to control and corrupt her.

"While it can not be denied that progress is being made, and more rapidly, too, than at any previous time in the history of the territory, it will be seen that those who are of the opinion that Utah has passed from under the Mormon power are mistaken. The time may come when the Gentiles will be in a majority, but it will be many years hence."[2]

"As to the general situation there is great progress here,[3] but time is required to see just whither we are tending. The Gentile majorities in Salt Lake City and Ogden do not mean that the Mormon Church has lost its grip upon the masses. It means progress, hope, daybreak — and that is all. That church, though surprised, dazed, and alarmed, *is not in retreat*. It never will retreat unless forced to do so by sheer stress of numbers and authority."

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[1] Report of A. L. Thomas, Governor of Utah, in October, 1889. [2] Ibid.

[3] Rev. J. B. Thrall, of Salt Lake City, October, 1889.

"The greater number still adhere to the old faith with all its teachings and practices. The church and people stand to-day where they stood when the first colony was planted in the Salt Lake Valley."[1]

At the conference of the Mormon Church held in Salt Lake City in October, 1888, Elder John Nicholson preached about the prosecutions, and said: —

"It is to the glory of the Saints that they have the opportunity to show their faith; we don't know but in this contest we may be overwhelmed, *but we do know that we will not go back one step.*"

"The Mormon delegate from Utah in Congress, John T. Caine, reports, August, 1888, to the House of Representatives that 'it has been proven in judicial proceedings that the Mormon Church no longer gives permission for plural marriages.' No one knows better than Mr. Caine that no such thing has been proven. He further knows that plural marriages are still being regularly celebrated; that the fact is known to hundreds and thousands of people; and that from the head of the church no sign has been made of any determination to relinquish or even to suspend the operations of that tenet of the Mormon faith which the leaders hold to be one of the sacraments ordained of God."[2]

"In the opinion of the Commission, the influences brought to bear under the act of Congress creating it and those amendatory thereof, together with the vigorous administration of the criminal law by the courts, have had a marked influence in restraint of polygamy. That which a few years ago was practiced openly, and flaunted in the face of the world as the boast and pride of this peculiar people, has been driven to cover and the secrecy of other crimes. If plural marriages are now celebrated, it is done in the secret chambers of the temples and endowment houses, where the light of the sun never enters, and no eyes but those of priests and neophytes are allowed to witness the ceremonies.

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[1] Hon. A. L. Thomas, Governor of Utah, 1889.

[2] The Salt Lake Tribune, August 28, 1888.

"If polygamy is practiced, it is with the secrecy with which the burglar guards his house-breaking and the thief his larcenies. Few convictions are had for polygamy. Few polygamous marriages can be proven within three years, the period of limitation.

"Fear of punishment for their crimes, dread of further and more stringent legislation, and a policy dictated by the hope of statehood at an early period are sufficient motives to account for the prudent submission that is shown at present."[1]

"The Mormon question is not growing simpler: it is growing graver as settlement increases in Utah and Idaho and as these territories are taking a place in national affairs."[2]

Concerning the discouraging and remedial features of the work for the renovation of Utah, the governor of that territory, Arthur L. Thomas, than whom no man better knows the real situation there, says:[3]

"I believe it is the intention of the American people to extirpate polygamy and its kindred evils from their land, and that Congress is determined to give force and effect to this intention by appropriate legislation.

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[1] Report of the Utah Commission for 1889.

[2] The New York Tribune, December, 1889.

[3] Report of the Governor of Utah, 1889.

"Encouraging Gentile immigration has been suggested. The walls are up against it unless a great increase in mining, the establishment of manufacturing on a large scale, or the founding and enlargement of industrial pursuits other than agriculture take place. The founding, example, and teaching of Christian churches has been recommended. Several denominations have established churches, but the converts from Mormonism are none too numerous. Establish schools throughout the territory, others say. This has been done to some extent by various religious denominations, but the progress is slow in producing any marked result. It has been suggested that the courts should be increased and offences vigorously prosecuted. The government has been for years well represented by able and efficient officers, and the result has been important, but not decisive. This course has not changed opinion, but has caused greater care in concealing offences.

"Others suggest the taking of all political power from the church, and call attention to the fact that this power is used by the church to strengthen the position of the leaders socially, politically, and financially. They point with emphasis to the fact that the most lucrative county offices in the territory are continued in certain families, descending, like the priesthood, by inheritance, from father to son, to the exclusion of the 'common people,' and also say that a high position in the priesthood is generally accompanied by an equally high position in the political and business world, secured by church influence, until religion, politics, and business are so intermingled that it is difficult to draw the line where the one begins and the other ends; and this will continue to be so until the strong hand of the federal government is interposed to force an effectual divorce of church and state

"This suggestion to strip the church of political power is met by the objection that it is an attempt to punish the Mormon people for their religious views, and because of this is unconstitutional.

"But if a religious sect can adopt and practice something prohibited by law and claim immunity on account of religious belief, it may, or other sects may, extend religious belief and practices to cover the whole domain of criminal law, and crimes and religion would become synonymous terms. The Mormons believe in and practice polygamy, and claim it is justified by revelation, and therefore a part of their religion. The United States punishes the offence and calls it a crime, and what the government calls *crime* the Mormon Church calls *religion* — claims immunity for it as a religious belief, and to that extent swallows up the domain of the law.

"I recognize, however, how serious the situation is, and how much is involved in the duty of changing the attitude of a perfectly disciplined host. I do not care to interpose any suggestions beyond echoing the voice of the loyal people here, which insists that what is unlawful in the Mormon system must be extirpated, that there must be no relaxation; on the contrary, should the present laws prove inadequate, and the Mormon people continue in their present attitude, then *the government should not hesitate to provide some form of government for Utah which will be patriotic and wise enough to do what is right.*

"In my opinion, expressing to the government my best judgment, I do not hesitate to say that any temporizing policy which leaves the church in a position to control the political policy of the territory is only delaying the final settlement, and that future legislation should be aimed at the political power of the church, which has been the main pillar of its strength in Utah.

"*The Utah problem is wholly new in America, and not so easily solved as those unacquainted with all the facts might suppose;* and its laterals reach to the mooted questions of unrestricted immigration, cheap citizenship, and whether in this country personal rights have not been hedged so closely that at times public danger may ensue."

What ought Congress to do for Utah?

1. *Congress should prohibit by law all Mormon immigrants from landing on American soil, and disfranchise all Mormons in United States territories.*

In view of Judge Anderson's decision that the Mormon Church, its teachings and its obligations, are disloyal, the way is legally open for such a righteous law. Let the inflow of foreign Mormons into this land be stopped, and let the political power of Mormonism in the territories be crushed by their own disloyalty.

2. *Congress should enact a law which would place the public schools of Utah under the control of the United States.*

For five successive years the Utah Commission has asked that a law embracing eighteen provisions be passed, and of these Congress has yet enacted only five. The Commission also "recommends, *as a measure of great importance*, the passage of a law conferring upon the governor of the territory the authority to appoint the following county officers: selectmen, clerks, assessors, recorders, and superintendents of district schools." This law would place the issue and record of marriage licenses, recording of deeds, and the "*supervision of the public schools*, in the hands of persons in sympathy with the efforts of the government to extirpate polygamy."

The prompt passage of such a law is vitally important. The common-school teachers of the whole territory would then be non-Mormons; schools would be free and elevated in grade, and no longer, as they now do, inculcate the degrading tenets of the Mormon Church. This would also relieve the religious denominations of this country of the heavy burden of maintaining free schools in that territory, and they could concentrate their efforts on the higher schools and on the missionary work. It is time that the various religious bodies protested to Congress vigorously against this burden and injustice, so needless if Congress would enact the laws so evidently required. It is now costing the benevolences of the Christian churches of this country about a quarter of a million dollars annually for missionary work in Utah, most of which is expended in sustaining free schools. These ought manifestly to be maintained all over the territory by enactment of Congress and at public expense.

"All the managers of these missionary schools express a desire to give up their work in all except academic departments just as soon as the public schools are raised to their proper standard and made in reality free schools."[1]

Bishop Leonard, of the Episcopal Church, says (in 1889): "I believe the day is not far distant, especially in the larger towns, when we may feel that our mission in sustaining free schools has passed."

If the religious societies would turn some of their attention to Congress they could soon secure suitable free public schools for Utah, and *could then use their missionary funds for more distinctively Christian work.*

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[1] The Salt Lake Tribune.

3. Congress ought to so legislate as to give special encouragement to loyal citizens to emigrate to Utah.

If one hundred thousand loyal people were to settle there, Congress might then safely admit Utah to statehood and leave to her own citizens, to education and Christian missions, the settlement of the Mormon question.

Although most of the five hundred thousand acres of cultivated lands in Utah and the water to irrigate them are now in the hands of Mormons who are instructed not to sell to Gentiles, yet there still remains in Utah some five hundred thousand acres[1] of suitable lands for cultivation if Congress would aid their irrigation, and prevent them from being taken up by Mormons. Under Judge Anderson's decision no Mormon should be allowed a patent to any public lands. The cheapest and best way for Congress to solve the Mormon problem is to abundantly irrigate these unoccupied valleys and provide an ample supply of water for the mines, and in every proper way stimulate Gentile emigration to Utah.

"If the government would expend one hundred thousand dollars annually in supplying its lands in Utah with water, the people to settle the lands so supplied would be Gentiles, and a few years of that kind of work would fit the territory for statehood and the trouble of the general government would be over. Laws to withhold citizen papers and to prevent Mormons from hereafter obtaining title to lands ought to be passed as soon as Congress meets. This plan would do more to arrest the spread of Mormonism than any other one device. Mormon missionaries would swiftly lose their power to convert dupes to their cause, for it is a material, oftener than it is a religious, instinct that first draws nine out of every ten Mormon converts this way."[1]

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[1] Report of the Governor of Utah, 1889.

The climate of Utah is most mild and charming; fruits and vegetables grow there as in a garden in the south; healing hot springs gush forth from the feet of her hills; rich metals vein her mountains; the Great Salt Lake is stored upon the summit of her bosom; her scenery is varied and sublime. With such natural attractions in Utah, Congress ought to add such other incentives as would pour one hundred thousand loyal citizens into that territory within three years.

What can the private citizen do for Utah?

When Mormon elders come into his vicinity he can see that they are exposed and driven away; he can circulate anti-Mormon literature; with his prayers and money he can help to sustain the missionaries at the front who are spending their lives in Utah that this evil may be supplanted with the gospel of Christ; he can write to his members of Congress and circulate petitions asking that suitable laws be passed for Utah; or he can himself emigrate to Utah and join in the direct work.

If all the facts set forth in these pages were widely known to the people of this country, the very heavens would reverberate with an explosion of indignation from honest men and women which would make the "everlasting mountains" of Utah to rock to and fro, and smoke with burning.

Who can read all the foregoing without a feeling of *burning shame for our country*, that Congress has not earlier taken action, and does not now adopt more radical measures? An old resident of Salt Lake City once said: "It is very difficult for a patriotic citizen to live in Utah and maintain that respect for the government of his country which every citizen ought to feel."

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[1] The Salt Lake Tribune.

The author would urge upon Congress and upon the humane citizens of this Republic, and upon Christian people everywhere, that their sympathy and help are due to the common people among the Mormons, and especially to the young and to the children. These are not to blame for the wrongs of Mormonism. Most of them are sincere and are better than their system. In most cases they were originally deceived into it, or have been born into it, and know very little of anything better. They have been kept in ignorance, away from acquaintance with better society, and have been taught to hate Gentiles as enemies and most wicked people. Statesmanship and Christianity alike require that they be henceforward protected with a strong arm from their oppressors, and that the doorways of education and the gospel be opened to them. These deluded people have fallen among thieves, and the neighborly deeds of the Good Samaritan are much needed.

Let him who thinks that the Mormon Problem is almost solved be undeceived. Even when Congress and the courts shall have done their utmost, it will take half a century yet of the gospel in the hands of missionaries and teachers to dig up the roots of this evil. The public has not yet grasped the proportions of this problem. The present laws and Christian forces at work in Utah still have a problem before them much like that which a single company of sappers and miners would have who should undertake to dig down the Wahsatch Mountain range with pick and spade.

ADDENDA.

By the decision of the Supreme Court of the United States (February 3, 1890), the constitutionality of the so-called "Idaho Test Oath Law" was upheld. This law was passed by the Idaho Territorial Legislature in 1884, and its object is to disfranchise all persons belonging to any organization which inculcates the doctrines of bigamy, polygamy, celestial or plural marriage, or those of any system opposed to the laws of the United States; in short, to disfranchise all Mormons. The effect of this decision is far-reaching. It indicates that, when a test case is raised, the Supreme Court will probably hold that all Mormons are disfranchised by virtue of their membership in the disloyal Mormon Church. When that point shall have been reached, the political power of the Mormons will be at an end.

The decision above referred to also includes an affirmation of the constitutionality of the Edmunds–Tucker law against polygamy, and which provides also for the seizing of the property illegally held by the Mormon Church, as shown on pages 294–297.

The great prominence which the struggle in Utah against Mormonism has gained has prevented the public from following the various steps of a similar and most interesting contest which has been going on in Idaho Territory during the past ten years. While the principles involved in the struggle have been the same as those in

Utah, yet the conditions have been widely different, and there have been no precedents.

The Mormons, bound by an oath "to avenge the blood of the Prophet Joseph upon this nation, and to teach this vengeance to our children's children unto the fifth generation," began to settle in Idaho and were soon able, by voting as a unit, to hold the balance of power between the Republican and Democratic parties in that territory. Always ready to affiliate, for the time being, with any party that will help to give them power, they united their forces in Idaho with the Democrats, and were thus able, in 1880, to control the legislature by a large majority. A bill introduced for the suppression of polygamy was promptly defeated. Governor Neil, in two messages to the legislature, warned them against the increasing power of the law-defying Mormon element. The Democrats soon learned that the Mormons were only making tools of them, and in 1882 Hon. Fred T. Dubois, a Republican, was chosen delegate to Congress, and has been able and untiring in his efforts to break the Mormon power in Idaho and Utah. In 1884 the Republicans and Democrats united their forces against the Mormons and elected an anti-Mormon legislature. It was this legislature that passed the famous anti-Mormon test oath law which the United States Supreme Court has just sustained. This decision prostrates the political power of the Mormons in Idaho, and she will be admitted into the Union with her anti-Mormon constitution. But the loyal citizens of Utah, being in a small minority, must patiently and heroically continue their long-drawn contest until the courts shall disfranchise the Mormons, or until there shall be a great immigration to Utah of respectable citizens.

A municipal election of much importance occurred in Salt Lake City, February 10, 1890. The issue was clearly made as to whether the Mormons or the anti-Mormons should control the city; the campaign was long and very exciting; and the anti-Mormon citizens gained a decided victory. The two chief cities of Utah — Salt Lake and Ogden — are now under the political control of the non-Mormons. The dawn advances apace.

INDEX.

Aliens, Mormon, can not become citizens of the United States, 299.
Anderson, Judge, decision of, 299.
Anthon, Professor, 20.
Atonement. See "Blood Atonement."
Bank, the Mormon, 39.
Bennett, Dr. John C., 49.
Bible, The, and polygamy, 229.
Bible, The Golden, origin of, 18, 27; review of, 246.
Bible, The Mormon, 18, 27, 246.
"Blood Atonement," 161, 166, 168, 179, 199, 305.
Book, The, of Mormon, 17, 19, 22, 23, 25, 28; review of, 246.
Buchanan, President, 84.
Burton, Mary, 109; story of "hand-cart" brigade, 124, 129; in Utah, 147.
Caine, John T., on polygamy, 199.
Campbell, Alexander, 33.
Cannon, George Q., on polygamy, 230; indicted, 262; flight, 297; in the penitentiary, 298.
Carthage, Ill., 52.
Catechism, the Mormon, 254.
Christian missions and missionaries in Utah, 329, 331, 332.
Church, the Mormon, organized, 11, 12, 27, 30.
Churches, Christian, in Utah, 332.
Climate of Utah, 348.
Colfax, Vice-President, in Utah, 191.
Congress, laws of, concerning polygamy, 291; duty of, toward Utah, 346.
Cradlebaugh, Judge, 180–184.
Cumorah Hill, 17, 27.
Curtis, George Ticknor, 78; defends the Mormons, 323.
Danite Band, the, 43, 44, 69, 168, 180.
Democratic party, 47.
Deseret Daily News, The, 59, 60, 90.
Deseret, the State of, 77, 78.
Disloyalty of Mormons, 306.
Douglas, Stephen A., 63, 65.
Edmunds-Tucker law, 291, 294.
Emigration Fund Co., 138, 294.
Endowment House, 160, 198, 201, 301, 302.
England, Mormons in, 106.
Female Relief Society, 205, 206.
Fillmore, President, 78.
Ford, Governor, 51, 52, 63.
Gentiles, the, in Nauvoo, 63; in Utah, 334; slow increase of, 339.
Golden Bible, The, 18, 19, 27, 246.
Golden Plates, the, 17–19, 22.
"Hand-cart" scheme, 124, 125, 129, 137.
Harris, Martin, 20, 22, 23.
Hymns, Mormon, 27, 34, 53, 85, 93, 101, 222–224, 257–259.
Idaho, 265, 300, 350.
Illinois, 45, 49, 51, 62, 70.
Immigrants, Mormon, 76; at Castle Garden, 120; and their officers, 128; sufferings of, on the plains, 129, 137; funds for, 138.
Independence, Mo., 35.
Indians and Mountain Meadows Massacre, 172, 175.
Iowa, 65, 66, 68.
Irrigation in Utah, 339, 347.
Kirtland, 29, 31, 39.
Lands in Utah, 347.
Language, Mormon abuse of, 272.
Latter Day Saints, 12.
Laws concerning Utah, 291, 296.
Lee, John D., 44; at Mountain Meadows, 172, 173, 178; executed, 178.
McKean, Judge, 288.
Manchester, N. Y., 15.
Manuscript Found, 24.
Marriage, Mormon doctrine of, 140, 194; polygamous ceremony of, 153.
Massacre at Mountain Meadows, 169, 178, 182.
Mexican War, 73, 75.
Ministers in Utah, 332.
Miracles of Joseph Smith, 37, 38.
Missionaries, Mormon, 34, 39, 50, 103–106; in Switzerland, 107; and polygamy, 113, 115; and "hand-cart" scheme, 124; methods of, 216; in Scandinavia, 224; in Alabama, 228; converts of, 228; in foreign lands, 228; Christian, in Utah, 328, 331, 332.
Missions, Christian, in Utah, 328, 331, 332.

Missouri, 35, 36, 41, 42–44, 70.
Money, digging for, 14, 16, 21.
Mormon, The Book of, 17, 19, 23, 25, 28, 246.
Morrisites, The, 185.
Nauvoo, 45–47, 49, 51–54, 61–67; Expositor, 51, 56.
Ohio, 31–40.
Omaha, 68.
Oregon, 65.
Palmyra, N. Y., 15, 31.
"Peep-stone," the, 15, 22.
Perjury of Mormons, 261, 266, 268.
Pierce, President, 78.
Plates, the Golden, 17–19, 27.
Polk, President, 72.
Polygamy, 50, 57, 58, 60, 107; "revelation" on, 111; why women believe in, 118, 196–215; doctrine of, 194; fruits of, 194; Mormon women defend, 212; and the Bible, 229; laws against, 291; convictions for, 292; numbers living in, 293; a symptom of Mormonism, 321; argument for, 323, 324.
Pratt, Mrs. Sarah M., 210, 211.
Problem, the Mormon, not solved, 337, 342, 343, 349.
Prophecies, the, of Joseph Smith, 38, 252.
Property of the Mormon Church seized, 295.
Quincy, Ill., 45.
Reign of Terror, 161, 166–168, 179, 181, 199, 212.
"Revelations," 32, 35, 39, 46, 47, 50, 57, 58; on polygamy, 111; on "hand-cart" scheme, 124; on the Rebellion, 252; to build a boarding-house, 303.
Rigdon, Sidney, 24–31, 42, 62.
Rocky Mountains, the, 65, 71, 72, 74.
Saints, the, 12.
Salt Lake, the valley of, 71, 84; city of, 84, 86, 96, 97; election of 1890, 352.
Schools in Utah, 296, 327–331, 345–347.
Smith, Joseph, born, 12; early training of, 13; reputation of, 13, 14, 17, 21; marries, 21; schemes of, 26; moves to Ohio, 31; flees to Missouri, 35, 40; miracles of, 37, 38; in prison, 45; candidate for President, 49; killed, 52; immoralities of, 53, 61.
Spaulding, Solomon, 24.
Stenhouse Mr. and Mrs. T. B. H., 69, 81, 98, 99; receive the "revelation," 110; teach polygamy, 114, 115; emigrate to the United States, 119; cross the plains, 138; arrive in Salt Lake, 139; and wife No. 2, 151.
Switzerland, 107.
Taylor, President, 80.
Temples, Mormon: at Kirtland, 36; at Nauvoo, 48, 63.
Tithes, Mormon doctrine of, 260; collection of, 337.
Tribune, Salt Lake, The, 335.
Utah Territory, organized, 78; more males than females in, 244; morals of, 261, 273; statehood for, 312; population of, 327; voters in, 327; climate of, 348.
Warsaw, Ill., 52.
Water for irrigation in Utah, 339.
Wells, Daniel H., 90, 91.
Whig party, 47.
Wives, spiritual and proxy, 141.
Women, why, believe in polygamy, 118, 196, 199.
Young, Brigham, 45, 48, 62, 71–73, 77, 78, 80, 84, 87, 89, 96, 97; on "Blood Atonement," 163; and the massacre, 169, 177–179, 182; and United States troops, 186; life of, 188; peculations of, 192; in the penitentiary, 288.
Young, Mrs. Ann Eliza, 206, 288.
Zane, Judge Charles S., 294, 297, 299, 335.

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